

IMPROVEMENT ERA

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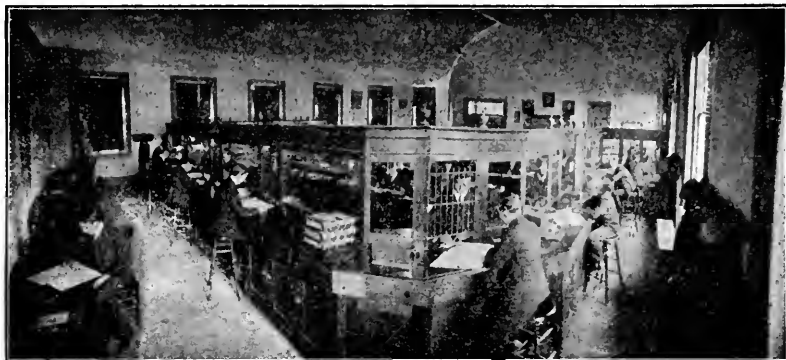
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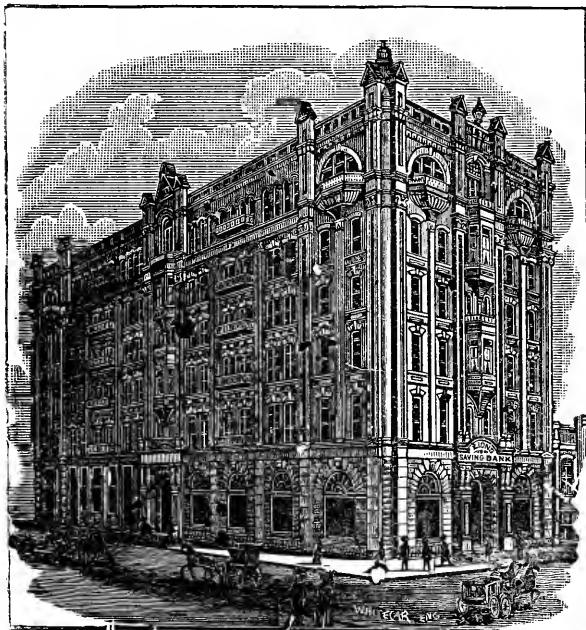
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Volume X, 1906-7



Nearly a decade ago the first number of the ERA was printed. It was the outgrowth of a revival in Mutual Improvement work which has since grown to great proportions. The ERA has undoubtedly done its share for this advancement and growth. Thousands have grown up to appreciate its literature, the standard of which has been kept up and bettered from the beginning. While we started in with a modest circulation of 2,000, we are printing 10,000 for Volume X, which begins on the 1st of November, 1906, and we have more friends than ever among those who love good literature; but still we want more. Are you one of our readers? If not, we kindly invite you to enlist; and if you are, we earnestly invite you to renew your subscription.

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These comprise all the missionaries of the Church in the nations of the earth, as well as a majority of the progressive young men of the Church in the gathering. While it is essentially a Young Men's magazine, it finds favor with anyone who delights in clear, interesting, entertaining, and instructive literature. Historical matter, current events, biography doctrinal and inspirational essays, poems, and stories, appear in its pages, all written by the best home writers, and carefully edited. President Joseph F. Smith, who is the editor, with the General Board of the Young Men's Mutual Improvement Associations, controls its policy. All the profits go to the betterment of the magazine, or are spent in the interest of the Mutual Improvement Associations. The magazine is not published for the purpose of making money, but for the benefit and advancement of the members of the Church, and the Mutual Improvement organizations. Your attention is called to the double purpose served by every subscription:

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CHARACTERISTICS OF THE ERA.

From time to time, our readers have noticed testimonials from the missionaries, and from other readers, concerning the ERA, which have been very flattering and satisfactory to the publishers. Here is one coming from a friend of Elder J. Wilford Booth, in far-off Syria, from one of the noted school teachers of the Gregorian Church, in Aintab, and Northern Syria, who is a non-"Mormon" but who has read the ERA for the past five years:

The first characteristic of the ERA is its simplicity. You can hardly meet a sentence therein which may not be understood by any careful reader.

As a non-"Mormon", though I cannot endorse all the ideas contained in the ERA, yet I fully appreciate its expression of thought in such clearness. Ambiguity in speech, which is a common error of our times when dealing with religio-philosophical matters, is a stranger to the ERA.

The second characteristic of the ERA is its practical religious aspect. Perhaps that is from the very nature of the "Mormon" religion to include within itself mundane affairs also, I am not sure about it; but I cannot but appreciate this phase of the ERA—that along with religious topics, it has also, in nearly every number, inspirational talks to young men, a department managed by a sage writer, who is now most surely an esteemed friend of your readers.

The third characteristic of the ERA is unity in thoughts. It being an organ of "Mormonism," should, of course, advocate "Mormon" Doctrines. That is natural.

but what seems worthy of congratulation is that unity by which one writer not only complements but completes what the other says.

Let me close with this sentence: The IMPROVEMENT ERA is a splendid magazine! May success attend it!

G. MOUGHAMIAN.

9th August 1906, Aintab, Turkey.

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H. L. MULLINER.

The Winner of the IMPROVEMENT ERA Scholarship Prize.

IMPROVEMENT ERA.

VOL. IX.

OCTOBER, 1906.

No. 12

INTERNAL EVIDENCES OF THE TRUTH OF THE BOOK OF MORMON.

BY H. L. MULLINER.

[A year ago the General Board, Y. M. M. I. A., offered one year's scholarship in any one of the three Church schools located in Salt Lake City, Provo and Logan, to the young man between the ages of sixteen and twenty-two, and a member of the Young Men's Mutual Improvement Associations, who should write the best essay on the "Internal Evidences of the Truth of the Book of Mormon." In response to this offer there were fifteen essays received; and it is the unanimous opinion of the committee appointed by the General Board to judge of the merits of these essays, that the following essay by H. L. Mulliner of Iona, Idaho, is the best among them, and that he has fairly won in the contest. We return thanks to the young men who responded, and only regret that we cannot send them all to school.

H. L. Mulliner, whose portrait is presented in this month's ERA, was born in Lehi, Utah, and is the son of Joseph and Emily Woodard Mulliner. At the age of two years his parents moved to Idaho, and settled upon a farm, where the young man resided until he was eighteen. The family consists of six children, one boy older, and four girls younger than himself. His father was bishop of the Iona ward for several years after its organization, and later acted as counselor to the President of the Bingham Stake. He was a representative from Bingham County in 1896, to the State Legislature, and was elected to the Senate, in 1898. Through sickness he was incapacitated for work or business of any kind in the spring of 1900, at which time his son, H. L. Mulliner, was attending the Ricks' Academy, Rexburg. He had only been there some three or four months when, owing to the

sickness of his father he was immediately compelled to discontinue school. In September, 1901, he attended the Latter-day Saints University, Salt Lake City, where he took a business course during that year; the following year he was enabled to attend, through the kindness of Elder C. W. Penrose, who permitted him to do odd labors for his board, and through President J. H. Paul, who provided him a position in the bookkeeping department which netted him enough to pay his tuition and incidental expenses. Leaving school, he was employed by E. H. Dyer & Co., who were erecting the sugar factory at Iona, and later obtained a position with a mercantile company, at Idaho Falls. which position he resigned, in March, 1904, to fill a mission to the Northern States. Returning from his mission on the 3rd of April, 1906, he again obtained employment with the same firm, as bookkeeper. During his absence on a mission, he labored twelve months in Indiana, eight months as traveling elder, and four months as president of the conference. A most important work which he did while there was prevailing upon the people of Robinson, Green Co., to unite with the elders in building a church. They made him the chairman of the committee, composed of citizens, to attend to the construction of the building which, with the lot on which it stands, was afterward deeded to the Latter-day Saints. He then labored in Chicago for thirteen months, the greater part of the time as secretary of the mission, and had charge of the proof-reading of an edition of ten thousand copies of the Book of Mormon, which was published while he was laboring there. The ERA congratulates him upon winning in the contest, and wishes him success in his studies. He has chosen to attend the L. D. S. University.—EDITORS.]

Evidence has been produced practically establishing the fact that the Book of Mormon is not such a book as an impostor could have made if he would. It is the purpose of this paper to show that it is not such a book as an impostor would have made if he could.

The Book of Mormon avows itself a revelation in the strictest and highest sense. It does not claim to have been written in this day, as its author was moved upon by the Holy Spirit, but testifies to having been so written anciently upon the plates of metal, in which tangible form it was given to a modern translator by an angel, acting under the immediate direction of the Lord. The concluding chapter promises also that to the honest and faithful, God will make manifest the truth of it "by the power of the Holy Ghost." No other book making such highly miraculous pretensions and promises has ever been given to man. If these professions were false, the "author" knew it, and was therefore a conscious impostor. What purpose could an impostor have had in making such a book?

No time in history has been less favorable to new revelation than the first half of the last century. The eighteenth century, prolific in religious imposture, and literary forgeries, had taught the world bitter lessons. Early in the nineteenth the impositions of Joanna Southcott, Richard Brothers, Hans Rosenfeld, and William Huntington, all of whom laid claim to direct revelation, were exploded, leaving the people in no mood to tolerate another avowed revelator, however modest his claims. The members of the Catholic church, then, as always, accepted nothing extrinsic. The protestant world, hopelessly divided on the principles of the Bible, believed in its exclusiveness with remarkable unity and fervor. As a result of these combined influences, the people were ready to take for granted, without investigation, that every reputed new revelation was an imposition.

The reception accorded the Book of Mormon, then, was what might have been expected.* The opposition was proportionate to its pretensions. It encountered unprecedented bitterness, and at no time has had the slightest favor with the multitude. Even in more recent years, with increasing investigation and slightly more tolerance, in the American localities where the book sells most readily, it is shown by actual report that the missionaries dispose of fewer than four books each during a whole year, selling them at exact cost. By ascribing to God what he might have retained to advantage, the author, if false, perpetrated an impious forgery, clipped his own wings, and, commercially speaking, committed a signal blunder. Had he claimed that a hidden manuscript-history of ancient America had been discovered by any other than supernatural means, a moderate circulation of the published work might have followed, but to give to it a divine origin was fatal to its popularity. It was useless that proof of its divinity accompanied its claims. First of all, its coming was said to be unscriptural; and, if both reasonable and scriptural, entirely unnecessary. The book was an unwelcome superfluity, involving, as the world thought, neither obligation nor profit to anyone.

* It is difficult to think of any one thing that Joseph could have done, that would meet with more opposition from all the Christian world, without exception, than the bringing forth of the Book of Mormon.—William Halls, in the ERA for August, 1905.

That a conscious deceiver would antagonize this formidable array of prejudices with a previous knowledge of their existence seems incredible; that he would have opposed them advisedly without motive, unthinkable. If, then, we accept for consideration the hypothesis that our "author" was a forger, we have but two possible explanations for this seeming irrationality. Either he did not foresee, or seeing, was willing to forego immediate popularity for some advantage that the stamp of divine authorship upon the book would give him over a few who might accept it as being divine.

That the "author" knew beforehand of the exact unfavorable conditions related above is shown by the following quotations from the Book of Mormon itself:

For it shall come to pass at that day, that the churches which are built up * * * shall contend one with another, and their priests shall contend one with another, and they shall teach with their learning, * * * and they say unto the people, Hearken unto us, and hear ye our precept; the Lord and the Redeemer hath done his work. * * * If they shall say, there is a miracle wrought by the hand of the Lord, believe it not; for this day he is not a God of miracles; he hath done his work.*

And your churches, yea even every one have become polluted. And because of pride, etc., they [the members of the church] have all gone astray, save it be a few who are the humble followers of Christ: They [the Nephites] shall write the things that shall be done among them, and they who have dwindled in unbelief [all save it be a few] shall not have them, for they shall seek to destroy the things of God.

And it shall come in a day when it shall be said that miracles are done away, and it shall come even as one who shall speak from the dead. And it shall come in a day when the blood of the Saints shall cry unto the Lord; * * * Yea, it shall come in a day when the power of God shall be denied. For behold, at that day shall he [Satan] rage in the hearts of the children of men, and stir them up to anger against that which is good.†

The popular belief that the canon of scripture was full, and that more revelation was superfluous, was among the greatest difficulties the Book of Mormon encountered. With this the "author" has shown his familiarity by a number of incidental statements. Here are a few:

* Page 117: 3-6.

† Page 566: 36; 118: 14; 112: 17; 565: 26; 565: 27; 118: 20.

And again I speak unto you, who deny the revelations of God, and say they are done away, that there are no more revelations.

Wo be unto him that shall say, We have received the word of God, and we need no more of the word of God, for we have enough.

And because my word shall hiss forth, many of the Gentiles shall say, A Bible! A Bible! We have got a Bible, and there cannot be any more Bible.

Wo unto them that turn aside the just for a thing of naught and revile against that which is good.*

Nothing could be clearer than that the "author" of these statements, who was able to give the exact language used in denouncing his book, had a remarkable prevision of the universal unfriendliness to a new revelation. The contention is that he writes so clearly of it, that he writes *not* prophecy but of what he did *know*—experience. All that is contended for here is that this rare insight will be accepted as evidence at least that the "author" did not seek popularity; but rather that he antagonizes the passion and prejudices of his age with a perfect knowledge of their existence and the relentless opposition to which they would subject him.

Whatever might be said of the Book of Mormon, no one can read it and feel that it is the product of religious fanaticism. The author of it, if he were a deceiver, was in conscious rebellion against God, and his insight and the consistency of his work proclaim him surpassingly sane. Nor was he blinded by enthusiasm. The whole of his plan was foreshadowed in the book, completed, according to its own prediction, and its genuineness attested by eleven witnesses before the work contemplated was even printed. No age perhaps has been free from mistaken enthusiasts who have assumed distinction as fulfilling some prophecy or tradition, but who are generally exonerated from the charge of seeking primarily for personal advantage. Impostors also, more or less conscious of deception, have been carried along by enthusiasm, pride or obstinacy to sacrifice and even suffer rather than retract. But we can defy history to show where an intentional deceiver of sound mind, and impiety enough to forge the name and authority of God, ever deliberately planned a laborious scheme that was opposed to every human policy and totally unproductive of any possible ad-

* Page 567: 7; 119: 29; 120: 3; 118: 16.

vantage to its perpetrator. If, then, it is shown that the "author" of the Book of Mormon aimed at no personal benefit; that instead, the authority for which he consciously forfeited popularity was used to denounce every existing advantage in the field he proposed to enter, our thesis—it is not such a book as an impostor would have made if he could—will have been sustained.

In parable and by direct statement the Book of Mormon condemns all the systems of religion existing at the time of its coming forth. Thus the originator of it imposed upon himself the obligation of introducing a new system, differing from them all and agreeing with the Bible, since he testified to the authority of the latter. This obligation he did not hesitate to assume, as is shown by the following passages:

And it shall come to pass that the Lord God shall commence his work, among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth.

But if they will repent, and hearken unto my words, I will establish my church among them.

And it came to pass that I beheld the church of the Lamb of God, and its numbers were few.*

Since it is clear from these quotations that a church organization was contemplated, it is necessary only to discover the kind of government advocated, and the advantages vouchsafed to leaders and rulers therein.

It is needless to say that absolute forms of government have always had exclusive favor with religious impostors of all degrees of sincerity. Reformers whose piety is above suspicion have assumed an absolute dictatorship. The "author" of the Book of Mormon could have reserved this right to absolutism without the slightest suspicion of remonstrance. Instead of doing so, he advocated government by the voice of the people, and denounced monarchy and autocratic power. In doing this, authorities of the greatest wisdom and favor with God are enlisted.

Of Jared's brother, the Book of Mormon says:

And because of the knowledge of this man, he could not be kept from beholding within the vail; therefore he saw Jesus and did minister unto him.†

* Page 122: 8; 529: 22; 31: 12.

† Page 577: 19.

The attitude of this great seer is given impressively in the following passage:

And it came to pass that the people desired of them that they should anoint one of their sons to be a king over them. And now behold, this was grievous unto them. But the brother of Jared said unto them, surely this thing leadeth into captivity.*

While the government of the Nephites was yet ecclesiastical, Nephi, their first leader, who was "highly favored of the Lord" and "loved exceedingly" by the people, gave his opinion in this paragraph:

And it came to pass that they would that I should be their king. But I, Nephi, was desirous that they should have no king; nevertheless, I did for them according to that which was in my power.†

Mosiah, whom the people esteemed "more than any other man; for they did not look upon him as a tyrant, who was seeking gain," said:

Now I say unto you that because all men are not just, it is not expedient that ye should have a king or kings to rule over you.‡

Alma, who established the Christian church in the land of Lehi-Nephi, thus advocated free government:

Behold, it is not expedient that ye should have a king; for thus saith the Lord: Ye shall not esteem one flesh above another, or one man shall not think himself above another; therefore I say unto you, It is not expedient that ye should have a king.§

Moroni, the first, was a great prophet and military commander "whose heart did glory in doing good * * * yea, in resisting iniquity." Of him the Book of Mormon says:

Yea, verily, I say unto you, if all men had been and were, and ever would be, like unto Moroni, behold, the very powers of hell would have been shaken forever.¶

In this day there were a faction who were called kingmen.

* Page 583: 22.

† Page 71: 18.

‡ Page 230: 16.

§ Page 213: 7.

¶ Page 378: 17.

For they were desirous that the law should be altered in a manner to overthrow the free government, and to establish a king over the land.

And it came to pass that Moroni commanded that his army should go against these king-men, to pull down their pride, and their nobility, and to level them with the earth, or they should take up arms and support the cause of liberty.*

This same Moroni ends an epistle to Pahoran, the Chief Judge, thus:

Behold, I am Moroni, your chief captain. I seek not for power, but to pull it down.†

It has been shown that the organization contemplated was that of a church. The following passages are added, in closing this part of the argument, to show that the Book of Mormon teaches impressively that equality and freedom are inviolable principles of true church government.

And those who were desirous that Pahoran should remain Chief Judge over the land, took upon them the name of freemen; and thus was the division among them: for the freemen had covenanted to maintain their rights, and the privileges of their religion, by a free government.

Now this Amlici had, by his cunning, drawn away much people after him; * * * and they began to endeavor to establish Amlici to be a king over the people. Now this was alarming to the people of the church, * * * for they knew, that according to their law such things must be established by the voice of the people.

Nevertheless, the Nephites were inspired by a better cause, for they were not fighting for monarchy nor power: * * * but they were fighting for their rites of worship and their church.‡

It is conceded that these principles of government, although strongly enforced, would be destructive only to the ambitions of an impostor who sought for power or complete control. There remains the possibility that a government less absolute in form was contemplated, or that advantages similar to those enjoyed by religious leaders today, in more loosely organized systems, were reserved. Before arriving at any conclusions it will be important, therefore, to investigate the privileges and duties of ecclesiastical officers in general, as defined by the Book of Mormon, and especial-

* Page 378: 17; 387: 5; 388: 17.

† Page 419: 36;

‡ Page 387: 6; 237: 2, 3; 363: 45.

ly the commandments given to those who would be engaged in this particular organization. Careful attention is asked to the decisive declarations that follow. It is considered that they dispose of every human advantage in religion, and show clearly the attitude of the Book of Mormon on the questions discussed. This passage is pertinent:

He [the Lord] commandeth that there shall be no priestcrafts; for, behold, priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain, and praise of the world; but they seek not the welfare of Zion. Behold the Lord hath forbidden this thing.*

Alma, who was the first chief Judge and a great high priest in the true Church, would be unquestioned authority among Book of Mormon believers. The following quotation will show his attitude on this subject:

And it came to pass that in the first year of the reign of Alma in the judgment seat, there was a man brought before him to be judged * * * And he had gone among the people, preaching to them that which he termed to be the word of God, * * * declaring unto them that every high priest and teacher ought to become popular: and they ought not to labor with their hands, but that they ought to be supported by the people; * * * But Alma said unto him, Behold, this is the first time that priestcraft has been introduced among this people, * * * and were priestcraft to be enforced among this people, it would prove their destruction. †

Speaking of an ideal condition among the people, who "were steadfast and immovable in keeping the commandments of God," the Book of Mormon says:

And when the priests left their labor, to impart the word of God unto the people, the people also left their labors to hear the word of God. And when the priests had imparted unto them the word of God, they all returned again diligently unto their labors; and the priest, not esteeming himself above his hearers; for the preacher was no better than the hearer, neither was the teacher any better than the learner; and thus they were all equal, and they did all labor, every man according to his strength. ‡

The instructions given by the first Alma, in founding the

* Page 113: 29.

† Page 233: 2, 3, 12.

‡ Page 235: 26.

Church anciently, would likely be considered especially binding upon anyone attempting another organization of it afterward. Here is a part of the account of the founding of it by Alma:

And they were called the Church of God, or the Church of Christ * *
 * And it came to pass that whosoever was baptized by the power and authority of God was added to his Church. And it came to pass that Alma, having authority from God, ordained priests; * * * And he also commanded them that the priests whom he ordained should labor with their own hands for their support; * * * And the priests were not to depend on the people for their support; but for their labor were to receive the grace of God.*

The rulers and leaders who were held out as worthy of office and the confidence of the people are those who, while in the unremunerated service of the people, supported themselves with their own hands. Mosiah and Benjamin, who were highly respected for their wisdom and greatness, are among this class. Alma, who for many years was president of the Church, and the most zealous religious worker of them all, said:

I have labored * * * with mine own hands for my support;
 * * * notwithstanding my many travels round about the land to declare the word of God unto my people, and notwithstanding the many labors which I have performed in the Church, I have never received so much as even one senine for my labor.†

Likewise, the three sons of Mosiah, who were "all men of God," preached the gospel while "suffering every privation, and depending upon the mercies of God." In short, all the true "prophets," and the priests, and the teachers, did labor diligently. Only those of the wicked king Noah and the Zoramites, and such others as were emphatically condemned by the Book of Mormon, enjoyed ease or luxury.

Speaking specifically of the coming of the plates, and the religious movement foreshadowed in them, the Book of Mormon further says:

For He, (the Lord) truly saith, that no one shall have them to get gain.‡

* Page 202: 17, 18, 24, 26.

† Page 323: 32, 33.

‡ Page 564: 14.

To this we add a portion of a commandment of God through Nephi:

But the laborer in Zion, shall labor for Zion; for if they labor for money, they shall perish.*

That the mass of impressive admonitions, prophecies, and examples of this nature, with which the Book of Mormon abounds, would have totally thwarted the purposes of a selfish impostor seems apparent. It is difficult to see what advantage an impostor could find among a body of worshipers who would accept this book as revelation from God, given for their instruction. It should be remembered also that priestcraft, as defined by the Book of Mormon, was a popular institution at this time. The clergy who shaped and guarded religious opinions, standing between the people and every innovation, practiced it well nigh universally. From the standpoint of popularity alone, there would have been a greater advantage in advocating than in condemning it.

Recall now the Book of Mormon's promise of divine confirmation, the uninviting prospects of persecution and death held out to believers, its offensive denunciation of all contemporary religions, and its uncompromising zeal in advocating a return to the unre-munerative regulations of the true Christian Church. To this add the inevitable conclusion of this paper that the Book of Mormon was not only unproductive of any conceivable selfish advantage, but that, at the expense of certain denunciation, its author condemned every existing human policy in religion, shutting up the way to ease, wealth, distinction, power, and popularity against himself. To think that this was the work of an impostor is to wantonly misunderstand human nature.

*Page 113: 31.

THE "CADMANITES."

BY HUBERT E. WOOLLEY, FORMERLY MISSIONARY IN THE EASTERN STATES MISSION.

[It has become a common practice for students in colleges and universities to write graduating theses; but that a missionary who is about to leave his field of labor, and graduate from his mission, should write a thesis, is a new idea. We are in receipt of a letter from President John G. McQuarrie, of the Eastern States mission, in which he encloses this article. He says: "As the author, Elder Woolley, will soon be released, he thought he would write a thesis for graduating, as his brother was required to do when he graduated from the Medical College at Ann Arbor, this year. He chose the 'Cadmanites' as his subject. I think the subject is interesting, faith-promoting, and instructive. The withering of this branch, which was cut off from the true vine, affords a most striking illustration of the fact that the Church organization draws strength and power from the authority, Spirit and favor of the Lord, rather than from the native ability of men. The ability which Sidney Rigdon displayed when he was loyal to Joseph Smith, and his manifest weakness when separated from him, must ever stand a striking witness of the Prophet's divine calling."—EDITORS.]

"The rights of the Priesthood are inseparably connected with the powers of heaven, and the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or the authority of that man."—Doc. and Cov., 121: 36, 37.

With the excommunication of Sidney Rigdon, September, 1844, after his vain attempt to establish himself as guardian of the Church of Jesus Christ of Latter-day Saints, begins a chapter of history that will no doubt prove to be interesting to the readers

of the ERA, in spite of its pathos—pathetic because it reveals to us that there are still some individuals who might have accepted the gospel had it been presented to them in fulness and truth, but who have been blinded and led away into by-paths by evil and designing men, and became enemies of God. Sidney Rigdon returned to Pittsburg, organized a church of his own, with himself as president, and twelve other men as apostles, etc., and began proselytizing under most auspicious circumstances. He was supported not only by his own native ability and eloquence, but by his excellent training in church organization and doctrine, which he had obtained from several years of intimate association with Joseph Smith, from almost the inception of the Prophet's ministry. Moreover, he was wise in the selection of a field of operation, choosing a section where he was well known among several thousand people who had already accepted the gospel, but who were unable to follow their leaders and brethren in their exodus westward, and were consequently left alone, as it were, and at the mercy of cunning men and "every adverse wind of doctrine." The Rigdon organization never became strong either in numbers or powerful men, however, and soon "crumbled into decay." Rigdon, himself, lost his influence over his followers, many years before his death, which occurred in Allegheny county, state of New York, in the year 1876.

After the disintegration of the church, a portion of the people was brought under the influence of and held loosely together by one William Bickerton, a former "presiding elder" of the Rigdon followers at West Elizabeth, Allegheny county, Pa. Not being thoroughly satisfied, however, with the claims of Rigdon concerning his right to organize a church, and feeling, as he often said, that his "claims were insecure, moth-eaten," Mr. Bickerton began an investigation of the claims of the Church that went west, with the result that he became convinced that the Priesthood had gone there, too, and sent to Council Bluffs, Iowa, about the year 1850, for two elders who went to West Elizabeth and baptized him and his followers, and ordained William Bickerton to the office of an elder, only. For a time after his baptism, Elder Bickerton was extremely successful as an expounder of the scriptures, and succeeded in convincing many souls of the restoration of the gospel and the divinity of the Book of Mormon and the mission of Joseph

Smith. But upon the publication and public advocacy of the doctrine of plurality of wives, in 1852, he refused to become reconciled to the principle, and withdrew from the Church, persuading the major portion of the people who had accepted the gospel in his neighborhood to go with him. For several years thereafter, the various branches of the Church that had broken away continued to meet in their accustomed places under their former local elders, where they kept up their preaching, though gradually drifting farther and farther away from the truth. On July 7, 1862, some of the more prominent men among them succeeded in getting the people together in a general conference, and on the strength of an alleged revelation, received by William Bickerton, in which he claimed to be called of the Lord to act as prophet for the people, they organized a church with William Bickerton as president, and ordained a number of men to be "apostles."

The first movement worthy of mention after the organization was effected, was an attempt made, in 1868, to carry the Book of Mormon to the Lamanites of Kansas. The movement was unsuccessful, the party, which was headed by Mr. Bickerton himself, having returned to Pennsylvania, after an absence of three months. Later, in 1874, Mr. Bickerton claimed to have received another revelation, directing him and his people to go to Barton county, Kansas, and "in the Great Bend of the Arkansas river, establish a gathering place for the people." Mr. Bickerton was successful in getting only a few to follow him westward. Those who refused to go were excommunicated from the church. A controversy arose over this action, led by Apostle William H. Cadman, with the result that Bickerton lost his position in the church and was in turn excommunicated by the eastern faction.

The leadership fell to Mr. Cadman, who was appointed president in 1880. But owing to the many schisms which arose (among them being the revolt of Mr. Bickerton's former second counselor, George Barnes, and a considerable number of people, who, after several years of wandering alone, succeeded, about twenty years ago, in finding their way into the true Church, where they now comprise what is known as the "New England Branch of the West Pennsylvania conference,") and a feeling of indifference and lethargy which seems to have come over the people, the church or-

ganization became pretty well broken up, the "apostles' quorum" was lost sight of, and many of the branches were scattered and neglected. This condition continued and grew worse until the year 1904, when a final attempt to re-organize was made, at a conference held July 6, of that year, the organization being slightly different from those preceding it.

In the Bickerton organization, the leading officials consisted of a president with two counselors, and only eleven apostles mentioned; in 1904, no president or counselors were named, but the apostles' quorum contained twelve men. Mr. Cadman was chief apostle in the new organization, but for years previous to his death was incapacitated for work, owing to a partial mental disability. He died at his home, West Elizabeth, Pa., November 6, 1905, having survived Mr. Bickerton about two years.

The church is still struggling to exist under the leadership of Apostle Sandy Cherry, of Roscoe, Pa. A degree of enterprise has been shown the past year in the publication of a four-page monthly paper called the *Gospel Reflector*, edited by Mr. Cherry. In numbers the people are few. During Sidney Rigdon's most prosperous days, his church grew to contain several hundred members; Mr. Bickerton presided over considerably fewer; today they do not number, all told, and at a liberal estimate, more than one hundred souls. This estimate includes a half dozen families who have recently moved to St. Johns, Kansas, where the whole body of the church hope to go in the near future, to "better their temporal affairs."

Such are the main historical facts concerning a small organization of people, locally known as "Cadmanites," located in several of the industrial towns of western Pennsylvania, as gleaned from conversations—practically the only available source of information on the subject, there being no histories or records kept by the church—had by the writer, while laboring as a traveling elder in the Monongahela River district, during the winter of 1905-6, with many of the members of the church in question, as well as with several of the older brethren who have been gathered into the "Utah" Church from the Cadman ranks.

In doctrine, there has been a marked degeneracy from the beginning. And although they still claim to be *the* church of the Res-

toration, from their belief and teachings one would scarcely recognize any of the great features that are to characterize the Church of Christ in the dispensation of the fulness of times. There has been a constant ignorance, or lack of appreciation, of the order of succession of power, or authority, shown, beginning with Rigdon's insubordination, and repeating itself in Mr. Bickerton's usurpation of power, or influence, over the people under his charge. So that little surprise is occasioned by the sudden expulsion of Bickerton from his own organization, and the election of Mr. Cadman to leadership. As a people, the "Cadmanites" profess an acceptance of the Book of Mormon, or "Nephite Record" as they please to term the book—in order apparently to escape the stigma that attaches to the word "Mormon,"—though they are doing nothing toward getting the record before the nations of the world. When asked why they were not putting forth some effort to that effect, Mr. Cherry was frank enough to state that "they are still waiting for the Lord to command them to." When Mr. Bickerton organized for himself, in 1862, he and his followers accepted only part of the Doctrine and Covenants; the Cadmanites today reject the entire book. There has also been during the administration of Mr. Cadman a return to the old cry of "Fallen Prophet" against Joseph Smith, much to the chagrin of some of the older followers of Mr. Bickerton, who were taught by that man to revere the memory of the Prophet. It is not surprising, therefore, to learn that this people have no conception whatever of the so-called "higher principles" of the gospel as given to the world by the modern Seer, Joseph Smith, such as the doctrine of pre-existence of spirits, celestial (*i. e.* eternal) marriage, the mission of Elijah, or even a well defined idea of the mission of the restored gospel, in not only saving individual souls, but also in preparing a people and a temple to whom the Master can "come suddenly."

In conclusion, we offer only one observation. History has vindicated, and is continually vindicating, the wisdom contained in the solemn words of prophecy and revelation presented at the beginning of this article. And the brief history just narrated is but another example added to the list that goes to demonstrate the futility of men, however clever they may be, or however intimate their knowl-

edge of the law and order of the gospel, endeavoring successfully to imitate the work of the Almighty and pattern a church after that founded on divine laws revealed through the Lord's prophets.

Safely may the Apostle and Prophet Brigham Young exclaim: "All that want to draw away a party from the Church after them, let them do it if they can, but they will not prosper."

Kanab, Utah.

A WOMAN AND A DOG.

(Selected.)

I have just been looking at the pictures in a prominent magazine of a dozen or more "women and their dogs," only two of whom (the women) own in public print to being mothers, and only two are unmarried.

There is one woman I know who instructs her maid to let "Lottie" out to meet her when returning home; and will pick her "Lottie" dog up, kiss it on the mouth, and rapturously exclaim: "Did darling come to meet mama!" Faugh! It makes me sick. If I were a man with a wife who wouldn't "mother" anything but a dog, I'd take the first train to Utah or some other country where women are willing to be what God designed them for, and children are considered a heaven-sent blessing. And a man has got down pretty low when he consents to stand "father" to a brute. We all sympathize with her when she sings "the lips that touch liquor shall never touch mine," but I think he is a great deal worse off when he has to share his kisses with my lady's pug. Just imagine the Madonna pictured holding a puppy instead of the baby Christ? "Sacrilege?" Not a bit of it. Every woman is the living exponent of potential motherhood; and every woman in whom is the spirit of maternity is a visible Madonna.

O, yes; I like dogs—faithful, honest affectionate creatures—in their place; but childhood's place is not a dog's place. "The horrid thing!" (that's me), cries Mrs. Fitz-poodle Smythe, "when she knows I gave a thousand dollars last year to the Orphan's Charitable Institution." Bless your soul, children don't want *institutioning* they want *mothering*. Think of the arms holding a brute against a womanly breast when there are so many, many little baby heads pillowed only on cold charity. Think of a woman turning away from grieving rose-leaf lips to kiss a slimy muzzle. Think of the heart-hungry little ones to whom blows are as many as the caresses you give to your dog. Think of the little human buds, choked by the weeds of poverty and neglect, that might grow fit for heavenly gardens in the very places where you are raising dog-weed. Go to, woman; the savage mother, with her babe strapped to her back, is ages nearer the womanly ideal than you. Unless you can "evolute" a "special dispensation," heaven will be a mighty lonesome place for you with only the little ones there, and Fido and his kind shut out.—FRANCES GILBREATH INGERSOLL.

GALVESTON.

BY JAMES G. DUFFIN, PRESIDENT OF THE CENTRAL STATES
MISSION.

Galveston is of especial importance to the people of the south-west as being their principal seaport, doing more foreign business than any port south of New York. It ranks third as an exporting port, and along with New Orleans as a cotton port. More than forty steamship lines enter Galveston harbor, and nine trunk lines of railway carry the products of the south-west into the port, and return laden with those brought in by water; and transportation facilities are constantly being increased to meet the growing trade of this important port. The wharf frontage of Galveston is more than six miles, furnishing accommodation for ninety or more large sea-going vessels. This frontage is owned by the United States government, state of Texas, and several railway and wharf companies. The Southern Pacific railway recently reconstructed its docks, and put in immense grain elevators to furnish better facilities for handling its growing business. With the Isthmian ship canal completed, Galveston will be of increased importance to the south-west.

Galveston island, on which the city is built, has an interesting history. It was named in honor of Conde de Galvez, governor of Louisiana, who, in 1732, sent out an expedition to explore the coast west of New Orleans. When the expedition reached the island, one white man was found upon it, subsisting by hunting and fishing.

In 1816, Galveston bay was chosen by Herrera as the most favorable place from which to carry on his privateering enter-

prises against the Spanish trade. The republic of Mexico was organized, claiming the rights of a regular government, and Louis de Aury was made commander of the fleet and governor of Texas. Mina, a brave, exiled Spanish warrior, and Col. Perry, one of the few survivors of the battle of Medina, fought near San Antonio, Texas, August 18, 1813, joined the adventurers. Spanish commerce on the gulf was seriously crippled, and all seemed to go well for a time. But Herrera, being compelled to return to New Orleans, trouble broke out between the leading spirits on the island, and the entire force, after burning all their buildings, finally sailed away. This was the end of the first settlement on the island of Galveston.

Shortly after Galveston was abandoned by the followers of Herrera, Jean Lafitte, a daring, adventurous spirit, who had done loyal service at the battle of New Orleans, took possession of the island. Venezuela had given him papers authorizing him to prey upon the commerce of Spain. A thousand adventurers soon joined his standard. A Mexican republic was again organized on the island, and all who joined Lafitte were required to take the oath of allegiance to Mexico. Lafitte and his followers were so successful in their reprisals upon Spanish commerce that it was almost destroyed. Some of Lafitte's seamen, failing to obey his commands not to interfere with any other ships than those of Spain, the United States government compelled him and his colony to leave the island.

In 1836, when Santa Anna moved upon Harrisburg, which at the time was the seat of government of the republic of Texas, the president and his cabinet withdrew to Galveston island, uninhabited at the time except by a small garrison of troops, where they remained until after the decisive battle of San Jacinto, and Texas had gained her freedom from Mexican rule.

On October 4, 1862, Galveston island was captured by Commodore Renshaw of the United States navy and a land force of Federal troops; but on the morning of the first of the following January, it was retaken by the Confederates under Magruder, in a brilliant engagement by both land and sea, remaining in possession of the Confederates until the close of the war.

But the more recent history of Galveston—that relating to

the destruction by the great storm of September 8, 1900, and the wonderful work being accomplished for the protection of the city against wind and wave in the future—is of more interest to people of today. It will be remembered that on the night of September 8, 1900, a furious wind drove the waters of the gulf over the city and through the channel, piling them up in the bay. In receding, this immense body of water swept over the city, meeting the waters of the gulf near the center of the city, carrying destruction and death before it. Millions of dollars' worth of property and from six to eight thousand lives were lost during that night of horror.

One thing of especial interest to the Latter-day Saints, in connection with the storm, is the fact that four of our elders were in the city, doing missionary work—they were Horace L. Johnson, Peter A. Norton, Heber N. Folkman and Samuel Shaw. They all escaped uninjured.

As soon as those who remained in the city had recovered from the first effects of the calamity that had come upon them, their attention was turned to the probable effects the storm would have upon the future of the city. It was seen that if Galveston as a seaport was to attain the importance to which her geographical location and fine harbor entitled her, some means must be adopted to guard against a recurrence of the scenes of September 8. The difficulties that confronted those who took hold of this problem were such as might have discouraged less determined men. The memory of the thousands of lives lost, and the millions of dollars' worth of property destroyed, was still fresh in the minds of the people of the country; a great part of the city had been swept clean of its buildings; the elevation of the city being so low—the highest part being but seven feet above mean low tide—there might be at any time a visitation as destructive as that through which the city had recently passed; added to this was the more serious condition of the city's finances. The floating debt January 1, 1901, was \$204,974.54; the bonded indebtedness, between two and three millions of dollars, the interest on which the city was unable to meet when, after the storm, the board of commissioners was given control.

It is in times of adversity that we learn the real character of

an individual or a people. The people of Galveston were now to be put to the test; nobly they were to respond to it. A board of engineers, composed of men of wide experience—Gen. H. M. Roberts, Alfred Noble and H. C. Ripley—was employed to decide upon some feasible plan for the protection of the city. After carefully looking over the situation, the board decided to recommend the construction of a sea wall on the east and south sides of the island—the gulf side—running from a connection with the government jetties to avenue A, and Sixth street to Thirty-ninth street, the wall to be reinforced by a back fill of one hundred feet the height of the wall; and the raising of the grade of the city. The recommendations of the board were adopted, and the contract for the construction of the sea wall was finally let to John M. O'Rourke and George M. Steinmetz. Work was commenced October 30, 1902, and the great wall was finished July 30, 1904.

For a description of the wall we cannot do better than quote from a work published by A. A. Fink & Co.:

"The wall is a little over three miles in length, sixteen feet wide at the base, five feet wide on the top, and seventeen feet high above low mean tide. The foundation of the wall rests upon four rows of round piling twelve inches in diameter and driven four feet apart into the ground, forty-four feet down into the clay. There is also a row of sheet piling just inside the outside row of round piling, driven into the ground twenty-six feet below mean tide to prevent undermining. There is also an apron twenty-seven feet wide by about four feet thick, extending seaward in front of the wall, composed of solid granite blocks, as a further protection in case of storms and undermining currents.

"The wall proper is composed of solid concrete, made of crushed granite from Granite Mountain, Texas, sand from San Jacinto River, cement from Germany, and water from Alta Loma, Texas, all thoroughly mixed by immense machinery constructed especially for the purpose, and tamped into forms and sections; and to give additional strength, immense steel rods, nine feet in length, are placed in the wall every three feet."

That one may judge of the magnitude of this great undertaking, the following figures may prove of interest:

Concrete, 102,000 yards, 150,000 tons or 7,500 car loads; granite rip rap, 100,000 tons, or 5,000 car loads; sand, 40,000 yards, 50,000 tons, or 2,500 car loads; cement, 135,000 barrels, 27,000 tons, 1,350 car loads; round piling, 18,000, or 1,000 car loads; sheet piling, 4,000,000 feet, or 750 car loads; reinforcing rods, 10 car loads: total carloads 18,000. This equals one car load of 40,000 pounds, 20 tons, to every foot of completed wall.

The expense of the construction of the wall and making the back fill of one hundred feet, is borne by Galveston county, while the expense of raising the grade of the city is borne by the city. It should be remembered, however, that the city furnishes, approximately, eighty per cent of the taxable property of the county. The cost of the sea wall when completed was \$1,300,000.

In addition to the between three and four miles of wall constructed by Galveston county, the United States government has built one and a half miles, beginning at the west end of the county's wall at Thirty-ninth street, and extending westward to Fifty-third street. The plan of the government wall is the same as that built by the county, with the exception that the government has used sandstone in place of granite in its construction.

While the building of the sea wall was under way, preparations were going on for the raising of the grade of the city. May 19, 1903, the governor of the state, acting under a charter amendment provided for by act of the legislature, appointed Captain J. P. Alvery, John Sealy and E. R. Cheesborough members of the grade-raising board of the city of Galveston. Mr. Cheesborough, from whom the writer has gotten much of the information for this article, was chosen as secretary of the board.

At the first meeting of the board, May 23, 1903, it was apparent to their minds there were two serious problems to be solved, if the work for which they had been appointed was to succeed. The first was, that of raising the funds to pay for the work; the second, that of obtaining the material for raising the grade and placing it. The first of these was solved through a plan by which one-third of the cost of the work was to be paid for in cash and the other two-thirds in five-per-cent gold bonds, the bonds to be turned over as they are earned by the contractors. The solution of the second of these problems was in a plan submitted by Messrs. P. C. Gebhardt and Lindon W. Bates, contractors, of New York.

The plan so submitted by these gentlemen was as follows: The material to be used in raising the grade of the city was to be taken from the bay and the channel between the government jetties. Self-loading and discharging dredges were to be used for the work: a canal two hundred feet wide and twenty feet deep was to be cut back of the sea wall, the earth from which would be used in making the one hundred feet fill back of it. The dredges, propelled by their own machinery, would enter this canal and force the mud and water taken from the bay and the canal through discharge pipes into the districts to be raised; the mud would settle and the water would return through a channel to the great canal. When grade was raised to the required height, the canal would be filled by the same process to the grade of the city.

This plan, it was seen, was entirely feasible, and on December 11, 1903, the contract was awarded Gebhart and Bates by the city at 18½ cents per cubic yard for the filling in place, amounting to \$1,938,175, and by the county for the one hundred feet fill back of the wall, at 20 cents per cubic yard, amounting to \$142,000.

In raising the grade of the city, 3,000 houses will have to be raised, at an estimated cost of \$1,000,000, the expense of which is borne by the property owners; many miles of the street railway will have to be reconstructed, the estimated cost of which is \$2,500,000; the water system in the raised districts will have to undergo many changes, which will add another big item to the cost of this remarkable work. Galveston, without her magnificent oleanders and beautiful flower gardens, would not be Galveston; but these will not grow in the salt-soaked sand and mud used in raising the grade of the city; many are, therefore, piling up the soil from the streets and their gardens, to be used for soiling purposes when the filling is completed, but most of the soil to be used for this purpose will have to be brought from the mainland. This work of rehabilitating the city will add another item of expense that will reach a figure of no inconsiderable proportion.

The contract for raising the grade of the city provides that the work shall be completed in 1907. There will be no failure on the part of the contractors, unless something unforeseen happens to interfere with the prosecution of their labors, for their four steam

dredges are working so successfully that they are depositing a sufficient quantity of filling to insure the completion of the work within the specified time.

The filling is done by districts, and as each district is completed, the city has men at work surveying and grading the streets. The plan of reconstruction has in view the paving of the streets and driveways with sea shell, and the soiling of the streets, esplanades and parks to the depth of two or three feet, that the city may be beautified with trees, shrubs and flowers. When the plan is completed, Galveston will stand, not only as a monument of the heroism and energy of its inhabitants, but as one of the safest and most artistic seaports of the continent.

Kansas City, Mo.

JOHN STORM, THE ZEALOT.

LINES WRITTEN UPON READING "THE CHRISTIAN," BY HALL CAINE.

(*For The Improvement Era.*)

I hold it true that God knows best
Why we are vertebrates on earth:
For His creations all attest
That race begets its kind by birth.

And if from God's creative laws
We change and teach another way—
If of our whims we build a cause—
Alas! from law we go astray.

For God made man to fit a sphere
Adapted to this planet's life,
He made man twain in sex appear
Each for the other—man and wife.

By what illusions we forsake
Our Father's law, to blindly plod
Through some ascetic path we take,—
In cloisters seeking after God!

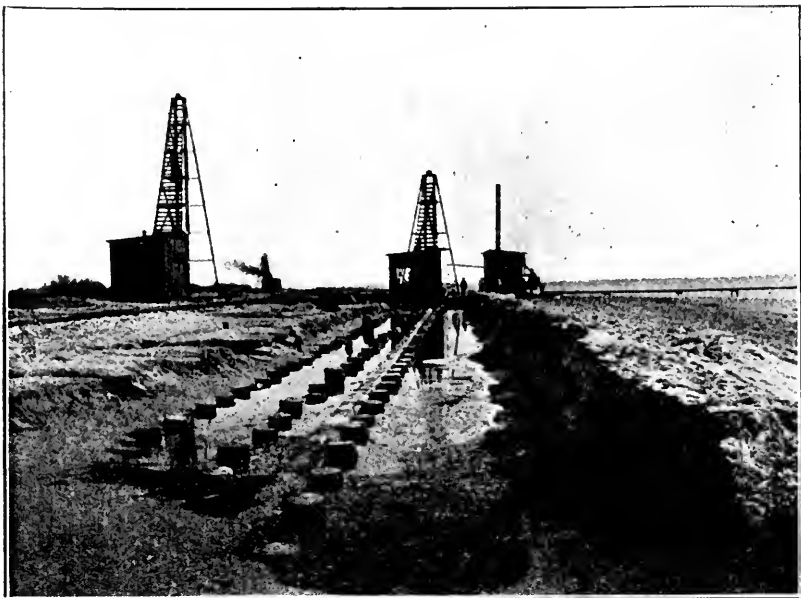
Man was not made to be alone;
His heart rebels against the worth
Of oaths that doom him to disown
The very laws that gave him birth.

He nearest comes to God who gives
In offspring that he leaves behind
His own true worth; that ever lives
To bless and sanctify mankind!

And thus the covenant was made
That gave to Abraham his throne.
Shall Israel's great glory fade?
God asks no man to live alone!

J. L. TOWNSEND.

Payson, Utah.



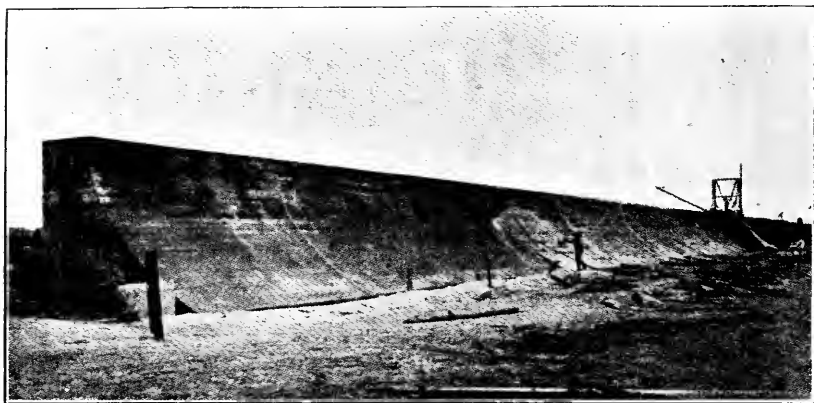
THE GALVESTON SEAWALL.

Showing three rows of 50-ft. piling and one row of 30-ft. sheet piling for foundation and breakwater below the wall.



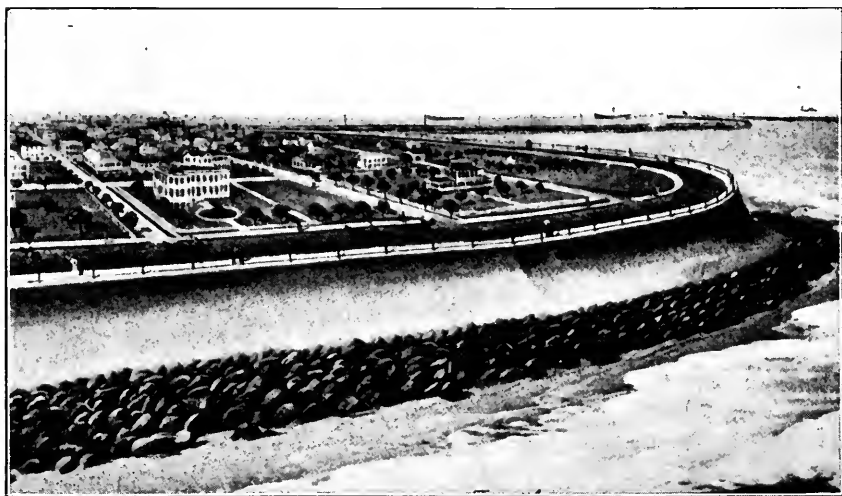
THE GALVESTON SEAWALL.

Showing first few sections built to break the waves and frame work required to shape same.



THE GALVESTON SEAWALL.

Of solid masonry. When completed will be three miles long by 16 feet base and 17 feet high above foundation



THE GALVESTON SEAWALL.

Prospective view of a portion of Galveston after grade is raised.

LIFE OF ST. PAUL FOR THE YOUNG.

BY GEORGE LUDINGTON WEED.

CHAPTER XXXIV.

ISLAND OF MALTA—"TOWARD ROME"—IN PRISON.

The Certain Island—The Islanders—Paul bitten by a Viper—Mistaken for a God—Ministry of Healing—"Castor and Pollux"—Syracuse—Rhegium—Buried Fires and Buried Cities—Puteoli—Appian Way—Appii Forum—Three Taverns—Approach to the City—Via Sacra—The Forum—Julius and Burrus—Prison Life—Roman Guards—Friends and Helpers—Liberty—Missionary Journeys.

On reaching land, it was found that the island was Melita, now called Malta. It was then uncultivated and covered with forests. It had not the dense population of today. The people were called barbarians, but they were better than many such so-called now. They showed their kindly spirit and welcome to the ship's company by building a fire to relieve the discomfort and suffering from rain and cold. That fire will never be forgotten. It is well remembered by every child who reads or hears the story of Paul's shipwreck. He whose voice bade his companions to be of good cheer on the sea, did what he could to make them so on the land. Ready to do his part, or even more, for the comfort of all, he gathered sticks of wood and placed them on the fire. Hidden among them was a torpid viper, which was revived by the heat. Its first act was to fasten itself on his hand, piercing it with its poisonous fangs. The rude islanders were filled with horror. They well knew the usual effects of a viper's sting. They watched

for the immediate swelling of his arm and other signs of poison throughout his body, which would end in death. They believed him to be guilty of murder or some other great crime, and that the viper was an instrument of punishment even though he had escaped the dangers of the sea. But when he shook it off from his arm into the fire, and they saw it had done him no harm, they thought, as had the people in Lystra, that he was a god, and that neither sea nor viper could destroy him. We feel sure that he at once denied this and spoke of the true God as he did to the Lystrians who were ready to render him idolatrous worship.

Paul did great and many wonders in the name of Him who had protected him from death. Publius was governor of the island. For three days he cared for the shipwrecked strangers. His father was suffering from a terrible disease. Paul visited him, and put his hands upon him, praying to God, who healed him. The wonderful news quickly spread throughout the island. Other sick came to him and were healed. In return for all this the islanders did what they could for the comfort of Paul and his companions during the three months of their stay, and supplied comforts and needs for the continued journey.

Again they sailed for Italy. Again the Apostle of Jesus Christ was carried in a ship named after heathen divinities, *Castro and Pollux*, reminding him of idolatry wherever he went. Landing at Syracuse on the island of Sicily, where the vessel tarried three days, we may suppose Julius allowed Paul to go ashore as he had at Sidon. In the mixed population he would find opportunity to preach the gospel, "to the Jew first and also to the Gentile;" and so founding, as tradition tells us, the first Sicilian church.

An unfavorable breeze directed his ship's course to Rhegium, a city whose imagined protectors were the gods after whom the ship was named. Paul sailed on the bay of Naples, then as now noted as one of the most beautiful of earthly scenes. Vesuvius, as quiet as the day was calm, was decked with its vines of green. No one thought of the hidden fires beneath it that would soon destroy the fair but wicked cities of Pompeii and Herculaneum at its base, as those from heaven destroyed Sodom and Gomorrah. Little did Paul or the wife of Felix, who had so lately met in Cæsa-

rea, think that she and her child would perish together in the awful catastrophe.

As the *Castro and Pollux* landed at Puteoli, among the idlers and merchants crowding the pier, were Christians, the most cheering sight to Paul, desiring him to tarry seven days. Italian Christians had long looked for a visit from the apostle, but not in chains. The news found a rapid way to Rome, where was formed a plan to give him a joyous welcome even before his eyes beheld the city.

The Appian Way was the great road leading to Rome. Along it Paul walked, an old man, a prisoner led by a chain, shattered by years of labor and suffering, just escaped from shipwreck, not knowing what trials of body and spirit he had yet to endure. No marvel if he who had been strength to others on the sea, was exhausted, weak and despondent on the land. He passed through villages of which only fragments of pavements and tombs remain; and by vine-clad hills and water courses lined with willows. Wearily he crossed the Pontine Marshes. He reached Appii Forum, then known as the meeting-place of vulgar crowds; but now remembered for a meeting of another kind. Hither Christians from Rome, on hearing of his coming, hastened forty miles to greet him. Among them were doubtless some he had known in the far east, little dreaming that they would one day meet him in circumstances so changed—their loved apostle in bonds. Ten miles further on, at a place called Three Taverns, he met another company waiting to welcome and honor him, “whom, when Paul saw, he thanked God and took courage.” With a lighter heart he went the remaining seventeen miles of his journey.

At last from a summit he gained an extensive view—of towns and villas on neighboring hills; of gardens and aqueducts; of roads from every direction meeting in a common center—the great city of Rome. From that summit it was only a confused mass of buildings; for he could not distinguish the streets and open squares, nor hovels, from palaces, theaters, colonnades, baths and temples.

As he approached the city he met the signs of busy life—the varied costumes of many nations, and of the different classes of Romans, laborers, beggars and soldiers; wayfarers and horsemen; the gay and rich in palanquins carried by men, and those in car-

riages drawn by horses. Among them all, none cared for the forlorn prisoner. If they noticed him at all, it was with a feeling of pity or contempt, for a supposed convict on his way to meet his just due of imprisonment or execution.

Paul entered Rome in March, A. D. 61. Passing under the arch of Porta Capena, he was led by his chain along the Via Sacra, which was more worthy of the name after his feet, weary and sore, had trodden it. No Roman general who had passed over it in pomp and pride, could compare with him in greatness. The richest trophies of war ever carried over it were poverty itself compared with the treasures he bore. Beneath his soiled and tattered prison garb was concealed more of royalty than ever wore the purple robe. No victor's car carried him; but though a captive in the eyes of men, he was a glorious conquerer in the sight of God.

The Forum was the heart of Rome, the center of its interests. There was the golden milestone where met the roads from all provinces. Paul was probably led from there to the barracks of the Pretorian troops, the pride of the Roman army. The prefect then in command was Afranius Burrus, a noble-minded Roman and humane officer.

If Julius delivered Paul to his keeping, it was most fortunate. In so doing he would certainly tell Burrus of the apostle's life while with him, and of his belief in his innocence. But this would not secure his liberty. For two long years Paul waited for the trial that should have been held immediately, and set him free.

Paul's prison life in Rome was not such as he had experienced in Cæsarea. He was permitted to live in a hired house, but was compelled to have the constant attendance of a guard. This must have been exceedingly annoying to an active spirit like his, prompting him to go about doing good, as his Master did. His voice was not heard in the synagogue, nor street, nor market-place, nor schoolhouse, as it had been in other cities. His hired house was the meeting-place. There was always one whom he could teach—the guard at his side. Having a different one every few hours, many had the opportunity of learning Christian truth, and of seeing the Christian spirit in him. His character was a great contrast to that of many with whom they had to do; and his teach-

ings were very different from any they had ever known. Many of them became Christians. In the soldiers' barracks there was a Christian band. Its influence extended even to the royal palace: there were "saints in Cæsar's household."

But soldiers were not the only listeners to Paul in his home. While Jews were his enemies, probably influencing the emperor against him, Gentiles visited him and welcomed his teachings. They were chiefly of the poor and lower classes, and slaves. He had the companionship of some of his old friends. Timothy and Luke, Aristarchus and others were still his helpers; coming to him for instruction, and then carrying messages to the churches he had established, and bringing report of their condition. Sometimes he had visitors from those churches, bringing Christian greetings and money for his needs. Sometimes they carried back letters of affection and instruction, which are known as the "Epistles of the Captivity."

We have little definite knowledge of Paul after his two years' imprisonment. Tradition begins where Luke's history ends in the Book of Acts. It is supposed that he was acquitted of the crimes with which he had been charged, and for which he had long suffered. Being set at liberty, he made other missionary journeys; some claim as far as Spain and even England, though this is very uncertain. From his letters, we know he went to Asia Minor, visiting old churches and perhaps founding new ones. Once more he preached the gospel under the shadow of the temple of the goddess Diana, at Ephesus; and again he looked across the Hellespont to the once heathen Europe, but where now many churches called him their Christian Father.

CHAPTER XXXV.

THE END.

The Burning of Rome—Nero and Christians—Arrest of Paul—Mamertine Prison Friends—Letter to Timothy—Paul's Cloak—Parchments—Memorable Words—The Death of Paul—Nero—Summary.

In was on the 19th day of July, A. D. 64, that a terrible fire broke out in Rome. It raged six days and seven nights, destroying temples and palaces and homes of every kind of the rich and

poor, who had to seek shelter even in tombs of the dead. It is believed that Nero himself set fire to the city. Acting the part of a buffoon, he played upon a musical instrument while the city was burning; careless of the terror he beheld, and deaf to the shrieks of his wretched people. He charged innocent Christians with the burning of Rome. Then followed most bitter persecution. Multitudes of them were tortured to death. Some were disguised in the skins of bears and wolves, and, in the presence of twenty thousand spectators in the Colosseum, mangled to death by famished dogs. Others were nailed to crosses, doomed to a lingering death of agony and shame. Others were covered with pitch and set on fire—living torches—illuminating the garden of Nero who mingled with the mob, dressed as a charioteer, driving heartlessly among his agonized victims.

Paul was called the ringleader of the Christians. It is imagined that he was charged with exciting them, before he left Rome, to the burning of the city. He was brought back and imprisoned a second time—not in his own hired house, but in a dungeon of the Mamertine prison, still pointed out near the ruins of the Roman Forum. It is the oldest building in Rome. Two cells remain. They are only six and one-half feet in height. There is a circular opening at the top through which prisoners were let down. At last there was a form of trial. Paul made a defense, but it made no impression on the magistrate and jury before whom he was tried. He was sent back to prison.

During Paul's second imprisonment, he had very few friends to cheer him. They feared to go near him lest they should be compelled to share his fate. There was one whom he longed to see: it was Timothy, then in Asia. To him he wrote the last of the "Seven Epistles of the Captivity." It was the last letter he ever wrote. It is tender and beautiful. He begs Timothy, "Do thy diligence to come unto me shortly." If he waited, it might be too late. He said, "Only Luke is with me"—the beloved and ever faithful physician and friend. Then he added, "Take Mark, and bring him with thee"—that same John Mark who had once left him, but to whom he would now show the kindest of feelings.

Then there was a request which seems strange as a part of the Bible, but is an interesting hint of Paul's condition: "The

cloak that I left at Troas with Carpus, bring with thee, but especially the parchments." We think of "the cloak" as his only one, a large, rough, sleeveless traveling garment which had done much service; and as one of his only two possessions. In his flight he had been compelled to leave it at Troas. Settled in his prison-home for life he wanted it again. He knew by experience what winter meant in that gloomy, cold cell, with its rocky floor—a great contrast to the palace above him. Sixty-eight years of age, his body no longer had the glow of youth; it was weakened by age and suffering. What memories he had of that cloak. It is very likely he had woven it with his own hands from the black goats' hair of his own Cilicia; and that it had been his companion in circumstances of joy and sorrow—water-soaked in the Taurus mountain torrents and in the sea of Adria; covered with dust on Asiatic plains and Italian roads; stained with the soil of travel; his shelter when sleeping under the starry, open sky, and infolding his bruised body in the sleepless inner prison in Philippi.

Paul wanted not only "the cloak," but even more "the parchments." These were rolls of skin on which portions of the scripture were written—a very small part of the Bible as we have it, but very precious to him. They had been his companions even more than the cloak. Perhaps he had used them with his father and mother and sister in Tarsus; and studied them in the school of Gamaliel; and in his lodging-places, glancing at them as he paused a few moments in the weaving of goats' hair; and carrying them from house to house explaining them to all who would listen. How he missed them in the long, dark days and the darker evenings in his dungeon! What a joy and encouragement if he could have a portion of Isaiah, or some of the Psalms of David written in affliction!

It was in this letter that Paul summed up his life in the memorable words: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness." The last words which we have of Paul are the benediction which closes his letter to Timothy: "The Lord Jesus Christ be with thy spirit. Grace be with you. Amen."

At last Paul was taken from his dungeon to the place of trial before magistate and jury. We know but little of it. Tradition

helped by imagination gives us a picture of unjust judgment, and sentence of death by beheading. Guarded by centurion and soldiers he was led out of the Rome he had longed to enter as an apostle, which he still was. Passing through the gate now called by his name he was led three miles, followed by a rabble whose morbid curiosity and hatred of Christians made them delight in horrible tragedy. The fatal spot was reached, the command was given to the executioner, the prisoner kneeled, the sword flashed, and the sacred head rolled in the dust. Paul had finished his course. We may think of him as repeating, before the fatal stroke, the words he had heard from Stephen as he witnessed his martyrdom, "Lord Jesus, receive my spirit." In no mere vision, of which he wrote to Corinthian Christians, but in a glorious reality, he was "caught up into paradise," to meet him who revealed himself near Damascus as the persecuted Jesus of Nazareth. From that hour until his death, the changed persecutor gloried in the title by which he called himself, "Paul, an Apostle of Jesus Christ."

So the tyrant emperor of Rome had his pretended revenge, and the apostle entered on his glorious reward.

Nero and Paul—history furnishes no other two names so contrasted as these. Living at the same time and in the same city, that contrast appears all the greater. It is hard to picture the unlikeness in their characters; the gross wickedness of the one, and the beautiful goodness of the other.

Before Nero was thirty years of age he was guilty of almost every sin against which Paul had preached, without any of the virtues which he exhorted men to practice. He was not only a robber, liar, drunkard and glutton, but most of all a murderer again and again. He poisoned the noble boy who had a right to the throne, whose sister he married, treated her brutally, and ordered her to be slain. He killed his second wife by a kick. He planned to take the life of his mother by loosing the rafters of her bed-chamber, that they might fall upon her. Failing in this, he planned a yacht in which she was to sail, so that it would fall to pieces and she be drowned. This failing, he ordered a servant to end her life with a dagger. We have already noticed his treat-

ment of Christians. All this was before he was twenty-five years old.

Nero is remembered as frivolous, selfish, always seeking his own pleasure, vain, ungrateful, cruel and vicious, ever increasing in wickedness as he grew older, until he became the worst of men. He disgraced the names of emperor, friend, son, husband, Roman, and even of man, in the sum of all his villainies. For him no vice was too mean; no crime too great. His name is but another for dishonor and shame. It became a cursed one in Rome. His reign of terror came to a sudden end. Learning of revolt against his rule at home and rebellion in other provinces, he planned yet other schemes of butchery, poison, fire and destruction by wild beasts. But he soon learned of the bitterness of feeling against him, and that his power was gone. Every officer in whom he had trusted turned against him: his palace was deserted by guards on whom he depended for protection: he was robbed of golden treasure by his attendants: he was terrified by dreams and haunted by the conscience he had vainly tried to stifle. He sought a hiding place. Fleeing barefooted and in disguise he heard the soldiers, who had obeyed his bidding, cursing his name. Learning that the senate had determined to punish him with something of the cruelty he had shown to others, he placed to his throat a dagger which was driven by a slave. Such was the tragic end of a life of tragedy.

The life of Nero is a dark background for that of Paul, who, having noble traits in youth, had nobler in Christian manhood. He was ambitious, but his early mistaken ambition was at last sanctified. His mistaken zeal in the persecution of Christians he greatly mourned, and became yet more zealous in the Christian cause. Most unlike Nero, the longer he lived, the more he illustrated the royal law of love to God and love to man.

In this volume the attempt is made to show something of what manner of man Paul was, and what manner of life he lived. We have seen something of his labors, constant and earnest, as a teacher, a pastor and an apostle; in the synagogue, on the street, from house to house, among all classes of people—the rude and the refined, the ignorant and the learned, Jewish believers in the true God, and Pagan idolators. Meanwhile in poverty he labored with his own hands for his daily bread; and this in weakness and

weariness, and painfulness; from cold, hunger, thirst and illness.

But this was not the full measure of his sufferings of body and mind. Stoned at Lystra; three times beaten with Roman rods at Philippi and elsewhere; five times scourged with Jewish thongs; hunted and haunted by a Greek mob at Ephesus; seized by furious Jews at Corinth and Jerusalem; fleeing from city to city in the darkness; a toiling pilgrim on cold, rugged mountains and hot, dusty plains; crossing swollen rivers and water-courses; shipwrecked again and yet again; tossed a day and a night on a stormy sea; in prison for years, at Philippi, Jerusalem, Cæsarea and Rome; in danger from mountain brigands and other lawless banditti in the wilderness, and from pitiless magistrates in the city; plotted against by Jews and Pagans; falsely accused of outrageous crimes and called a pestilent fellow; numbered with malefactors and punished as such; his person slandered, his teachings opposed; "in deaths oft," "killed all the day long," despairing of life until at last it ended in an ignominious death—such were some of the trials which Paul endured.

But there were yet others for his unselfish and loving soul. He had a heart full of tender sympathy for others. He was anxious for all the churches he established. Those at Corinth and Galatia were especially a sacred burden to him. He was saddened by professed Christians without the Christian spirit, some of whom were unfriendly to him. He had a keen sense of insult and injustice when treated with contempt and scorn by those whom he sought to bless. "Without were fightings, within were fears." Nervous and sensitive, no wonder that sometimes he burned with indignation; and that in fear and trembling and tears he was cast down; and at times life itself seemed a burden.

But this alone would be a very imperfect view of Paul. He himself would not have us dwell on these things. He tells us he was "not in despair," "not forsaken," "not destroyed." Though his outward man seemed to be perishing from day to day, the inward was renewed with ever-increasing power. His heaviest afflictions were lightness itself compared with his future glory. His inner vision was so much keener than his outward, that he seemed not even to "look at the things which are seen" by mortal eyes.

What elements we find combining in the making of his char-

acter—courage with courtesy; dignity with humility; strong passions with self-control; love for his fellow-men with supreme affection for his God; as the teacher of the greatest minds, and the simplest; as the greatest of preachers, reformers, and missionaries; as the chief inspirer of Christian labor; as the wisest of human writers; greatest of all the saints, though judging himself the least of all.

We have caught many views of his figure, always pointing upward to the apostle's God. Protected by him, he confronted mobs of human demons. He boldly yet justly passed judgment on his guilty judges, who might fittingly have changed places with him, as they did in the mind of the Infinite Judge of all. Never quailing before kings, they tremble before him. He was evermore royal because loyal to the King of kings, to whose throne he was bound with a golden chain more closely than to his Roman guard by one of shame. It reached down to his dungeon, which became the cage of a singing bird.

The history of the Church of Christ on earth cannot be written without the name of Paul; nor can that of the world. In many ways while both shall last, it will be kept in everlasting remembrance. Many a Christian home contains its Paul. After two thousand years, cities and towns in countries of which Paul never knew keep his name ever fresh. No sooner did Africa begin to stretch forth her hands unto God than one of its streams was consecrated by his name, as are islands in the Indian and Pacific oceans. Damascus once closed all her gates against him, but now welcomes the traveler through the gate of St. Paul. Antioch and Rome thus cherished his memory. By that name many an humble parish church and grand cathedral are known. Little did Nero dream of "St. Paul's in Rome." In all these the words of Paul echo every Sabbath for tens of thousands of worshipers.

Paul wears the crown which he said was laid up for him, and points to others awaiting those who like him follow the Lord.

"He who can part from country and from kin,
And scorn delights, and tread the thorny way,
A heavenly crown through toil and pain to win,—
He who * * * * *
Fights the good fight, and when at last the day
Of fiery trials comes, can nobly fall,—
Such were a saint, or more, and such the holy Paul."

(THE END.)

THROUGH DOUBT AND DEBRIS.

BY JOSEPHINE SPENCER.

"You can make no mistake marrying Carol Drew, dear. He is a man who will go as straight to the mark as the ships through Golden Gate to the sea. He has hardly begun yet, and already people say he is one of the cleverest brokers in San Francisco. Boyd says he will make as much money turning deals in one day as John Stetson could in a month. John is a dear fellow, of course; honest and all that—and awfully in love with you. But he thinks too much of the other man's side, and that means, usually, falling between two stools. It wouldn't take me a minute to make my choice, if the case were mine. There's another view besides the business one, too; think of the privilege of having the special right to gaze into Carol Drew's glorious brown eyes for life!"

Ellis Landon's pretty chaperone heaved a deep sigh, and leaned back, luxuriously sipping her tiny glass of claret with true San Franciscan enjoyment.

About them soft-shod waiters glided, carrying trays of tempting viands to the small tables on either side, spread with their snow-white linen and rich services. An orchestra on the balcony overlooking the cafe played a tingling quickstep, and mingled with it the hum of many voices, soft feminine tones with a deeper masculine complement, mingled in a delicious murmur.

Across from them sat a party of four, the two women in evening dress, with heavily jeweled white hands playing daintily with the tempting spread, the men in half-dress suits and carrying the expansive air that spoke of affluence. Ellis recognized in the taller of the two women their apartment neighbor at her own

hotel, a handsome, richly dressed brunette, whose interest in her husband's friend, the blonde, good-looking fellow opposite—a full five years younger than herself, had been noticed by everyone, it was whispered, but the husband himself.

Bits of the quartette's talk came to Ellis across the aisle, a veritable keynote of the scene and its atmosphere.

"This talk of living in this world to get ready to live in another may go with those who want it," said the blonde woman. "My theory is, get all you can out of this, and when the next one comes, if it comes to any of us, get all you can out of that, too. People can't be doing two things at once, and if one goes around with his head in one sphere and his feet in another, he's going to trip here, and bump his head in the other place too. Sufficient unto the day is the evil thereof."

"Pleasure—to my soul," responded the pretty brunette, "is what food is to my body. Without it, I should go into a decline. To put it in a nutshell, I'm never good but when I'm happy."

"I bear witness to her veracity," laughed her companion, a plump young widow of the lucern kind, with whom the other was inseparable. "She never goes to church that she is not vixenish for three days at least; and as for charity work—it turns her into an old-time Fury—more to be dreaded than—Hades."

Before their laugh ended, Ellis' companion leaned forward with a contented smile. "Here's Boyd at last," she said, "and he's bringing Carol Drew. Thank heaven we won't have to wait for him. You've just saved yourself by a thread, Boyd; the waiter was just here to say our order was ready, and rather than have it spoiled by you unreliable men, I was about to have it served without you."

The two men took the vacant chairs, and Boyd Lees signalled to the black-clothed personage at the rear. "Serve it up, Gibson," he said; and then to his wife—"I'm going to prove to you now what a saving of time and other things it means for us business men to have you come down town and order dinner for us to a dot, instead of our doing the gallant for you. In the half hour we'd have wasted here, Carol has turned a \$5,000 deal. Do a little sum in arithmetic now and see what could be done in all the time I've wasted in restaurants while the cook fussed with the clams. Here, Carol,

don't you go talking so loud to Miss Landon with your eyes. You'll have the proprietor out here if you go on creating a disturbance like that. Sis, you're the chaperone—make him keep the peace, at least in public."

The low bubble of their gay laughter mingled with the hum about them. The music clamored gently above the murmur of voices. Outside on the pavement fell the beat of numberless footsteps. Cable cars clanged and buzzed in the street; lights began to flash out, and the throngs in the thousand restaurants and the narrow streets grew thicker. With the numberless homes, palatial hotels and nondescript boarding houses in the hill-city, a third of its population dined on the boulevards. The spirit of unrest, of change, of pleasure-seeking—an insistent, insidious fever, pulsed in the restless veins of the people, driving them forth in search of any form of amusement. That aim—the key-note of life in the great, pulsing arteries of the cities had turned all things to itself, only one rival theme matching and melting into its chord—gain: and both were in evidence in this great, hurrying, restless throng of the evening.

The Boyds had made up a theatre party for the night, and planned the down town dinner that the men might not traverse the distance back to the hotel between the late business hour and the play. The meal of many courses was finished in just time to make the run to the theatre in Carol Drew's auto, which had awaited them outside, landing them there a moment before the first curtain.

The entertainment was in part with the great, primal, moving impulse of the place—vaudeville—that pot-pourri of changing, fanciful, trifling bits of play—brief enough, light enough to suit the whimsical impulses of the pleasure-sated throngs. Ellis, almost fresh from her quiet, inland home—her present visit with her California friends, the first away from her sedate birthplace—felt as if in a maze. Not that it was unpleasant; two months had already put enough of the San Franciscan spell upon her to make it all entrancing; and besides this, it was as Betty Lees had said, "something of a privilege (though a dangerous one withal,) that of gazing into Carol Drew's glorious brown eyes."

It affected Ellis something like the tiny sip of champagne she

had taken at the cafe, "just," as Boyd Lees had urged, "to show that she had no vendetta against the crowd." It seemed to mingle with the glamor of the bright throngs, the moving, whirling tide of human life about her; and while at first it had all appealed to her with a sense of repellant—tonight, under the glittering spell of it all she owned that it would not be unpleasant to be one of that bright, surface-happy throng—keyed to a high pitch of the pleasure of life—life that knows only the shell tints—never the neutrals of existence.

Across from them in a stall was John Stetson, with his mother and the two young Russian girls whom Mrs. Stetson had mothered after the shipwreck that threw them penniless upon the dangerous coast of San Franciscan social life.

Neither of them pretty enough to be attractive, it was a standing joke with mischievous Betty Lees, this devotion of John Stetson's to his mother's charity fads. "Gives the finishing touch to the man," she laughed; "goody all through, like the sticks of lickorice I used to feed on, and that left me a prey to nausea for days to come. As if any sanely natural man would tie himself to his mother and a pair of girls that look like guinea hens. Give them a taste of pleasure, indeed! What one gains in robbing Peter to pay Paul I never fathomed. Spoils his own life to pamper theirs—as I see it."

Ellis' home atmosphere had been too different from Betty's to make her see this or other things from Betty's standpoint; and she could not but compare doubtfully the purposeful face, the firm pose of John Stetson's well-shaped head, and the character for which they stood, with the contrasting faces about her. They had a significance for her that Betty in her spoiled life could never sense; and it was this which kept Ellis hovering in the miasma of indecision which her friend was seeking to influence to worldly direction.

But Carol Drew really needed not the aid of his devoted ally. Strong and forceful in his own way, he possessed, too, that added charm which lies in symmetry of feature, and personal magnetism—and all these made him especially masterful.

The pleasant sense of success, of worldly comradery, was one with it, and made an association that caused that little sense of

exhilaration which one could not help but find at least endurable.

The sense of it was with Ellis strongly after the theater when she went to her room at the hotel; and she blushed consciously at Boyd Lees' characteristic jest as he and Betty said good-night from their room door across the lobby.

"I'm making a new bet on the present innings, and my bids all draw on Drew," he laughed. "Carol always was a nipper at jumping claims!"

Boyd Lees joked as he breathed or fed. To exist in his presence without scars was an unproved possibility; and Ellis, like others, had to submit with more or less rebellion. Carol had left them at the hotel door to drive his auto to the garage, and Ellis was glad to put out her light and sit down quietly to think. Clothed in her pretty negligé of pale blue crepe, she nestled down among her window cushions and looked out. It was fascinating to watch the great city in its after dark dress, with the lights from gaudy electric signs glittering in the night, and the streets filled with pleasure-loving throngs. The theatres were all out, and thousands surged on the sidewalks and crammed the cars and busses; amid them all moved hacks and automobiles, glimpses of fair faces, rich wraps, and snowy shirt-fronts starred with diamond studs flashing from their open sides, as parties of the favored classes rolled from scenes of pleasure to various abodes. Glitter and pomp and show—pleasure, scheming and gain! It was all there in that bright scene outside.

But how black the sky was! Ellis looked out above the moving throngs with something like awe. Dark as a tent of ebony, the heavens hung low over the glittering city. Not a star shone in its space; only a fathomless abyss brooding threateningly above the chaos of souls and scenes.

A strange sense of restlessness stole over Ellis. The happy, dreamful mood of an hour back suddenly passed. She felt a strange need for protection. Carol—if he were here, how tenderly his eyes would soften at her mood. And yet, was there in them that same sense of assured strength that shone from John Stetson's steady gray eyes, when she had questioned them? In Stetson's presence she had always felt tangibly this sense; something more than the effervescent thrill of Carol's; not so danger-

ously sweet, perhaps, but an influence of safety that was splendid. Handsome? Not at all; just big and strong-featured and strong-limbed. She had not seen as much of him as Carol, lately, though she had known him first; with Carol at the same hotel, it was, of course, natural that she should have come to feel his influence more.

Could Betty Lees possibly have had something of this on her mind when she chose "The Beeches" for an abiding place during their stay? She certainly had made no pretense at disguising her schemes to keep Carol and herself together. Clever little Betty! How would it all end? There—she was at it again—trying to solve the troublesome problem that seemed filled with doubts, and which she knew sometime would have to be settled. But not to-night. She would rest her mind from it all before trying to sleep.

The lights of the city bleared and faded the great ebony hole above closed down like a giant barrell. Ellis' head drooped against the wide window sill.

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What a nightmare! It seemed real even now, with her eyes wide open. Why her clothes were still on—she had not been in bed at all! Had gone to sleep there on the window sill, and fallen here on the floor like a child tumbling out of bed! No wonder she had had nightmare—but would she never waken? That horrible noise and sense of shaking—

She sprang to her feet and ran to the door with a scream. No dream—that pandemonium of sounds, crashes, shrieks, prayers outside in the streets, and all about her through the house! The door, fastened tight in the wrench that had twisted it, resisted her effort. She shook the knob and called for help—but her voice could not pierce the pandemonium outside.

The Lees—Carol—surely they would think of her—there alone in her room, alone in the city! Yes, there they were now, beating the door in from the outside. She could hear the blows against the shattered lock, strong and insistent, while the floor and walls rocked around her.

"John—Mr. Stetson."

"Miss Landon, thank heaven you are safe! I came as quickly as I could; but it seemed ages getting here through the crowd.

Don't wait an instant—the building is literally tottering; it's only a question of moments when the crash will come."

Down the rocking stairs, through the bedlam of shrieking people and sliding trunks, out into the streets with their thousands of human beings crazed almost beyond semblance of humanity—they went. At the corner the sound of a familiar voice amid the babel drew Ellis' eyes to the curbstone. Over a prostrate body knelt her neighbor whom she had seen last at the cafe last night, her bloom, and blasphemy at life's purpose all gone—her voice now in agony of prayer, "O God! have mercy on my sinful soul. My husband! My husband!" On, with the great seething, human river, toward places of safety they went—Ellis' only sense that of the absolute security of John Stetson's arm guiding and sustaining her through all, and his steady voice soothing her, and many other stricken souls whose path touched theirs in that crazed flight.

Yet under this blissful sense of trust throbbed a dull, insistent ache—the dread of hopeless, irreparable loss. Carol and the Lees! Surely some terrible thing had happened or they would have come to her; Carol, above all, she could not doubt, after last night.

"You are so much a part of my life, now, Ellis, that it has grown to mean that I do not really live except when I am with you."

With him? Why perhaps she would never see him again—and then—

She looked about desolately at the ghastly faces surging near her into the Park. Some of these were unrecognizable, doubtless, in their fear and suffering, even to friends. To her, a stranger, all were strange. John Stetson had vanished after a brief hand clasp, and she was alone.

"Ellis!" Betty's arms were tight about her, and Betty's tear-wet cheek close against her own. "Oh, Ellis, I thought you were lost, and I felt like a murderess. You see, it all came so quickly we hadn't time to think of anything, but to flee from that horrible, rocking house. When I began to realize anything but the deadly fear, my first thought was of you; but Boyd said, surely Carol would take care of you, and we came to the Park.

On the way we saw Carol alone in an auto that was just being pressed into service by the soldiers, and then in a moment he was out of sight. Since then I've been in torment. Boyd only stayed here long enough to see us safely placed, then hurried back to find you. Oh, Ellis, pray heaven I'll see him again, as I see you, now, safe and whole."

Poor, pretty, pleasure-spoiled Betty! There was nothing of endurance in her untrained will, and it was Ellis who had to stand as comforter.

There was test of stamina in those hours. Women to whom life had meant the killing of time, who had been tried by the absence of novel dainties at their table in luxurious hotels, scrambled hungrily with destitute hordes about them for bread, and scraped eagerly together a few warm ashes in the open air to warm delicate, idle hands. And, like an atmosphere about all, hung the shadow of fear for loved ones back in that seething inferno of peril.

Boyd Lees did not appear till nightfall. Impressed with thousands into the terrible struggle for the salvation of the city he had not been permitted to reach the hotel, and could only guess fearfully at Ellis' fate. He had seen John Stetson working like a veritable Titan in the midst of the seething fire district, making himself a marked figure in scenes of the thickest tumult and toil. Not till the fight for the doomed city had achieved its partial, pitiful victory did they see him. He came from both days and nights of incessant toil to snatch a brief rest in the Park, amid the impassible babel of breeds and creeds and cultures huddled there, many of whose individual souls had been cheered by his voice or rescued by his hand.

Hero though he had been, his was far from an heroic appearance. Poor John! Clothes white with ashes and brick dust; face and hands black with cinder and smoke; eyes red with flame and scorch of dynamite—and perhaps with tears; he was so far from woman's accepted ideal of the hero that Betty Lees shrank from him with a little scream, when he stood suddenly before them.

It was evening, and the only light came from the lessening glow of the burning city and their own campfire, at which many were warming in the chill night.

John Stetson stretched himself luxuriously on the grass at Ellis' side, where she sat in the shade of an eucalyptus.

"I know the meaning of beds of down and rose leaves, right now," he smiled. "The Sybarites, and other spoiled pets of luxury are not to be counted in this."

"You men ought all to have couches and chariots and thrones of laurel," piped Betty from her stool. "Boyd has worked harder in three days than in all the rest of his life. I've done my best to keep him here, but I can't. He knows a man daren't show himself in the streets without being haled into slavery; yet off he goes just the same as if it were to the office to sell stocks. He has been gone thirty hours this time; and for all I know, he may be burned up or buried under tons of houses."

"Guess again, little one." Boyd caught Betty from her stool, and kissed her as she hung high in the air. "Got room for another refugee?" he asked Ellis, as he replaced Betty, and sat down at her side on the grass. He glanced over Ellis' shoulder; but Ellis knew, without turning, who was there. Only one presence could thrill her like that—without sight or touch.

Carol came forward and shook hands with all, unostentatiously, receiving Betty's rather emotional greeting and congratulations with a quiet smile.

"Nice of you to worry about me," he laughed; "but it's been quite needless, I assure you. I've been in great luck, considering."

"Might have been in a bandbox, by the looks of you," grunted Boyd.

"That about tells it, figuratively," laughed Carol.

"Where on earth have you been?" exclaimed Betty, gazing at his immaculate clothes incredulously.

"In the lap of luxury and fortune, and probably fame; in other words, I've spent my nights on a double-spring mattress in a tent furnished with all the conveniences of life, food included, and my days wooing the graces of the money god—my ever-potent and revered deity."

"You are romancing to beat the—Baron Munchausen," chirped Betty conclusively.

"Not a bit. We San Franciscans have got the knack of

turning romance into fact. You see, it didn't take centuries of meditation to convince me there were heaps of money to be piled up out of this wreck; pictures and press articles are sure to be in fabulous demand by that horrified and curious portion of the world not quaking with us on the spot. I managed to get a camera, a fountain pen and a writing pad, and in the last three days I have piled up \$5000 worth of magazine literature; and more than all,—I've got it booked."

He looked around rather expectantly, but no one spoke.

"How did you dodge the military crew?" asked Boyd Lees, finally. "Every able-bodied man I've seen down town has been up to his neck in bricks or bread-dough. How you could keep clean as that outside of a coffin is the last great mystery. The only recreation offered me was the kind you get out of the wrong end of a shotgun."

"They tried to impress me once," laughed Drew; "but I directed the guard's attention to a thief crawling out of a window opposite; and while he held up him, I jumped into an empty barrel in an alley way, and stayed there till the guard crossed the street for his man. Then I escaped. Since then I have been going about disguised."

"Disguised?"

"Yes, as a red-cross nurse. You should have seen me with my camera done up as a case of medicine, promenading into the very heart of things, and getting my films packed with all the choice horrors, while newspapermen and all the special magazine agents buzzed about like hornets, kneading dough or digging brick. It will make a good story, I'm going to put it into a book."

Ellis looked across at John Stetson. He had moved back from the rest, and lay stretched out—a gaunt, weary figure in the dim light. Something rose in Ellis' throat and choked her. That rough face, seared with the marks of struggle that had meant sympathy and help for the stricken city in her hour of crying need, was the first to look upon her in her own moment of waking nightmare; his hands, stained beyond all hint of whiteness or even cleanliness, had helped her from peril in her own time of need. And Carol—

He had come close to her side in the shadow, and was speaking in the low, tender voice which had so often moved her:

"I have not been able to see you, Ellis, but I knew from Boyd you were safe, and through it all, from the first terrible moment, I have thought of you constantly."

Ellis' hand shuddered from Carol's secret, warm clasp. "You must think of me no more," she said steadily.

Some mesmeric force drew her eyes to John Stetson's. They were weary and dim with scorch and tears, yet in the sudden light that flashed into them as her glance answered his, she saw that he knew.

Salt Lake City, Utah.

WHERE DOES MISSIONARY WORK CEASE?

BY ELDER FRANCIS M. SHAFER.

As a missionary in the field, I well remember some special instructions given at a priesthood meeting held at the headquarters in the Northern States Mission, a copy of which was sent to each elder laboring in the field. In these instructions an especial effort was made to impress the home-going elders with the great importance of keeping the missionary spirit burning within their hearts, after reaching their mountain home. Each one was cautioned that this was the dangerous period of his life, a time when temporal cares would rise around them, diverting their attention and interest from the spiritual and the gospel of Christ, causing them to be led into careless, and indifferent ways. The instructions referred to were taken from a discourse delivered by one of the twelve apostles, who seemed filled with the idea of the great importance attached to this period in the life of our returned elders. He admonished them to exercise all the faith and strength they possessed, thus guarding against pitfalls and obstacles that beset the feet of an active servant of the Master.

The writer did not sense the full importance of these instructions, while laboring in the mission field, but since returning to my mountain home, I have had time to feel, and—to some extent—to see the value of such instructions. I know now, that one of the most trying periods of my life has been experienced during the past two years, or since my release from actual mission service in the Lord's vineyard; that trials, vexations, and some reverses, will be the lot of most returned elders, and that we indeed need to exercise implicit faith and confidence in the gospel, and also in his servants, and that we must continue our labors, if we would retain the true spirit of the gospel.

There are opportunities to do good in Zion, and work can be found for every willing soul. There are openings in every organization connected with the Church where our returned elders may continue in the glorious gospel work. Men should not wait for place or position. There are room and opportunities in the ranks. Get in and work, and wait for no invitation. Be a pusher, not a lagger. Show that you can be led and taught, as well as you can teach and lead; that you can be a good follower as well as a good leader; a student as well as a teacher. Do not wait for place; get into the Sunday School, Mutual, and Priesthood ranks. Thus, our mission labors will continue as long as life lasts. All are expected to give their aid, to help along this great work. The gospel of Jesus Christ will grow and increase in the earth, even if some of the servants of the Lord slumber. The marriage feast will be prepared, and they who fail to keep their lamps filled and trimmed, will be refused entrance when the cry comes, "Behold, the Bridegroom cometh, go ye out to meet him." Will it be you or me who must remain on the outside? That question certainly concerns each one of us.

Moab, Utah.

TO A DEPARTING MISSIONARY.

BY ELDER THOMAS HULL.

Among the very last words spoken by our Lord before he ascended from the earth was a commission to his apostles as follows: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." This same command is given to the servants of the Lord in these last days. They go to-day, not by virtue of the command of Jesus to the apostles in Jerusalem, but in obedience to the Lord's command given through the Prophet Joseph Smith.

Whenever a gospel dispensation is upon the earth, it appears to be of the utmost importance that its message shall be declared unto the people; indeed, that is the object of a gospel dispensation—the object of the organization of a church—that the word of life may be delivered unto the people, and God's children called to repentance, and the path to eternal life pointed out to them.

This is done, that those who *will* may be saved, while those who believe not, or, believing, heed not, may be left without excuse; in other words, that every man may be given equal opportunity to receive and obey the truth and enter into the joy of the Lord.

The elders who go forth today go bearing the message of salvation, and are commanded to "say nothing but repentance unto this generation,"* They are forbidden to enter into contention, but commanded to preach the truth in plainness in the name of our Lord.†

* Doctrine and Covenants sec. 6: 9; sec. 11: 9.

† Doctrine and Covenants sec. 18; 20, 21.

They are commanded, too, to preserve themselves pure and spotless from the sins of the world, that men, seeing their good works, may glorify their Father in heaven, and that they may not bring shame upon the name or cause of Christ Jesus.

Our young brother here, when he is set apart for his mission, will be admonished to avoid the evils of the world, and I warn him now to enter not into unholy places. Go to no place where you cannot ask the companionship of the Holy Spirit. Go anywhere and everywhere that duty calls, or the servants of the Lord may send you, because, under those conditions, you may ever claim the protection of the Lord; but seek not to gratify idle curiosity nor to gaze upon iniquity; and let your prayer ever be, "O Lord, keep mine eyes from beholding iniquity." Be diligent in the performance of every labor required of you, and the Lord will magnify you. He has said to those who go forth in this day,

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day."*

So that, it will be seen, a great responsibility rests upon the elders. They go not out to see the world, to seek pleasure, to enjoy a change of scene, but they "embark in the service of God;" and if they do not serve him with all their hearts, might, mind and strength, they will be deemed blameworthy by the Lord at the last day. But, on the other hand, if they are true, and faithful and diligent, they shall have eternal joy; for the Lord has said, "And if it so be that you shall labor all your days in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father."†

Now go! my beloved brother, and serve the Lord. Be fearless in the declaration of the gospel. Be gentle and kind, respecting every man's faith, but making no concession concerning the word of God, for the Lord *has* spoken. He *has* appeared unto man in our day and introduced his Son—the Savior of the world. He *has* called the Prophet Joseph and revealed to him the plan of sal-

* Doctrine and Covenants sec. 4: 2.

† Doctrine and Covenants sec. 18: 15.

vation. So while you antagonize no man, hate no man, but love them all, you must still declare the day of God's judgment at hand, and call on all men everywhere to repent.

Remember that wherever your duty may call you, whatever you may be called upon to pass through, the prayers of the Saints in every home, in every ward, ascend each day to the throne of God that you may be preserved and blessed to accomplish your mission. And forget not that here, in this ward, there is a band of brethren and sisters, and a father and mother, who are especially interested in you because you go out from *our* ward, and *our* hearts go out with you, *our* hopes are built upon you. We look to you to bear the good name of our ward in honor before the Church. We shall be looking for your happy return, bringing with you an *honorable release* and record of faithfulness and purity, of devotion to duty, of increase of faith, of the favor of God accompanying you in your labors; which, while filling you with humility, shall swell *our* hearts with pride because of your success. Let this thought be ever in your mind, dear boy, and it shall be a shield of protection when temptations surround you, and shall enable you to face fearlessly every difficulty and trial.

And now, God bless you, dear brother. Fill you with his power. Guide you by his Spirit. Take you in safety to your destination. Magnify you while performing your mission to the honor and glory of his name; and bring you safely home again with a clean and noble record, praising the Lord.

Salt Lake City, Utah.

MISSING LINKS.

BY ELDER WILLIAM HALLS.

In allusions to the Darwinian theory of evolution, we have seen the expression, "The Missing Link." A little reflection may convince us that Darwinism is not the only system that has a missing link. The alchemists who sought to get gold by transmutation of the base metals encountered a missing link. The machinists

who sought to invent, or discover, perpetual motion encountered a missing link. The philosopher who sought a "first cause" also encountered a missing link.

These examples show that when we search for that which does not exist, or draw conclusions from false premises, seeking to verify that which is not true, there is a missing link in our logical chain.

What of our school system? Is the hope that education would lessen crime realized? What is the product? "By their fruits ye may know them;" are the best educated the most humane and the least criminal? Let the senseless, inhuman custom of hazing, the brutal sport of football, the barbarous college yell, and the criminal courts, answer. Who are guilty of graft, bribery, forgery, defalcation and counterfeiting? Who are most prominent in social scandal, divorce and "race suicide?" Who are the agitators and prime movers in industrial and political factions, jeopardizing life and property, leading to assassination? Is there a lack of religious and moral training? Is it possible there is a missing link in our pedagogical chain?

Instinctively, we turn to the Christian church to supply this lack of religious and moral training to supplement the schools. This reminds us of a man who was asked, "Mr. W., why don't you join the church?" He answered by the question, "Which church?" Being so many different sects, and as many different creeds, he was unable to decide which church to join, and in the uncertainty as to which, if any, is right he stood aloof. Did Christ command his disciples to be one, saying, "if ye are not one ye are not mine"? Are the so-called Christian sects one? If not, why? Is the bond that should unite all the followers of Christ in love and fellowship with "one faith, one Lord, and one baptism," broken? Is it conceivable that the great theological chain of modern Christendom has a missing link?

In our industrial system, the irrepressible conflict between capital and labor, the frequent strikes, causing demoralization, dissipation, loss of time, and wages, destruction of property, and often rioting and bloodshed, may indicate that the paternal chain that should bind employer and employee in a common brotherhood and communal interest, has a missing link.

To illustrate the condition of the political world: Imagine two neighbors living on adjoining estates, each having a very numerous family. Instead of using all their income for their educational and material advancement, a great part is spent for munitions of war, and in fortifying their premises. A number of the most active, able-bodied, of each family, instead of assisting to develop the resources of the estate, spend all their time maneuvering in military tactics, to prepare to attack their neighbor, or to defend themselves against an attack from him. The head of each family, with a few of the most intelligent members, manage the estates, make all the rules, dictate all affairs, and handle the revenue; but instead of sharing the proceeds equally with the rest, they take most of it for themselves, living in luxury and extravagance, while those who do the work receive a bare subsistence. Instead of union, love, and domestic peace, they have division, hatred and strife, every member of both families being about equally dissatisfied with the existing regime. Would anyone presume to say these families are highly civilized Christians, observing the golden rule? Yet are they not typical of the most civilized Christian nations? Is there anything wrong in our national and international relations? Has the world's great governmental chain a missing link?

If this is the condition of the world, after thousands of years experience, at this rate, when will the millennium come? Is it time, and is it necessary, for a new revelation from heaven, for the commencement of a new era, for the opening of the dispensation of the fulness of times, as promised in the scriptures, that the words of the prophets may be fulfilled? Is there inherent power in humanity to rise, without divine aid? "To raise a mortal to the skies," is it necessary to "bring an angel down" from heaven with the everlasting gospel to be preached to every nation (Rev. 14: 6, 7,) that the work of the Lord may continue with Ephraim, Judah, and the outcasts of Israel that they may be gathered, (Isaiah 11: 1-13) "that out of Zion shall go forth the law, and the word of the Lord from Jerusalem;" "that nations shall beat their swords into ploughshares, and learn war no more"? (Isaiah 2: 3, 4.)

Is it necessary that an angel come down from heaven with a great chain in his hand and bind Satan that he deceive the nations

no more for a thousand years? (Rev. 20: 1, 2) that the Lord may come and find peace on earth and reign with his saints in the promised millennium? (Rev. 20: 4, 5, 6.) Without inspiration from heaven, can these missing links be supplied, and a people be prepared for the second coming of the Savior?

Mancos, Colorado.

THE HOME CALL.

(ON RECEIVING AN HONORABLE RELEASE TO RETURN HOME FROM A FOREIGN MISSION.)

(For the Improvement Era.)

The charm of England's smiling fields,
Of Scotland's hills with lochs between,
Of Ireland's stretch of cooling green
To Homeland's stronger summons yields.

A gray-sage reach of barren plain,
A wild aroma of the hills,
A gentle murmur of the rills—
These draw me westward once again.

Away from man and man's control,
Among eternal solitudes,
I dwelt so near to Nature's moods,
So near to Nature's very soul.

The spell yet holds, where'er I roam;
Nor tow'ring cities, busy marts,
With all that wealth or art imparts,
Can break the charm that draws me home

My home is desert-girt, I know—
The stars by night, the sun by day
Shine down upon the dusty way—
And yet it calls, and I must go.

NEPHI ANDERSON.

Liverpool, Aug. 20, 1906.

PRAYER.

BY W. B. DOUGALL, JR.

[The following thoughtful sketch was written by the late Elder W. B. Dougall, Jr., while on his English mission, and appeared in the *Millennial Star*.—EDITORS.]

Among the circumstances that were peculiarly characteristic of the saints at the time of Christ, none were more steadily insisted upon, or more frequently mentioned, by the apostolic writers than this—that they “walk by faith and not by sight.” The various graces, whose harmonious union constitutes the perfection to which all Latter-day Saints aspire, seemed to be possessed by the Saints at the time of the Savior, in different degrees, according to their advances in righteousness; but owing to the peculiar organization of some of the people at that time, who were endowed with senses admirably constructed to perceive and enjoy the objects which surrounded them, and to whom the pleasures of life were generally attainable without much painful exertion of strength or faculties, the life of faith was not of easy attainment. To them, accustomed to taste largely of the gratifications of life, the simple truths of the gospel were seldom a welcome message. Invisible things struck but faintly upon their minds, and the impression was easily effaced by the intrusion of other images. So keenly was this fact sensed by the apostle James, that, in his famous epistle, he deemed it expedient to exhort those who were inclined to waver to seek God earnestly in prayer, without wavering, and wisdom and knowledge would be given them.

Prayer, which is the intercourse that takes place between the soul and the great searcher of hearts—the act of asking for anything needed, with earnestness or zeal, does not consist of mere uttering of words, or any outward form; it is an act of spiritua

devotion in which the soul is borne away for a time from all the objects of sense to appear before the Creator, there to learn what the profane, light-minded, and thoughtless can never appreciate. It is a remarkable fact that God has always permitted his children freely to hold communication with himself. From Adam to Enoch; from Enoch to Nehemiah; from Nehemiah to John, the Revelator; it is met with under every variety of circumstances; the poor and needy were listened to, while the proud and disobedient cried in vain for help; but no instances are recorded where anyone was forbidden to pray.

It is an unspeakable consolation to every reflective and feeling mind, that amidst all the changes, disappointments, and vanities around us, there is One who is All-wise and perfect. The contemplation of that divine being, who is the Father of all, the centre of all excellence, is so congenial to the human mind, that even if it were impossible to prove his existence by reasonable inferences, man would be constrained to believe it from a necessity of finding something to sustain him under the sense of his weakness. Take God away and the great vision around us is only a dream. The world in which we live is so constituted that everything seems to proclaim aloud the perpetual existence of the Almighty. It is a significant fact that there is not a single phenomenon of thought or perception, respecting which, when correctly analyzed, we are not compelled to confess that we can render no account of it, except that such is the will of our Creator; thus confessing our dependence upon him. The history of all science corroborates this statement. One may study with the naturalist, experiment with the physicist, and watch the chemist in his unfolding of the marvelous properties of matter, ponder over the intricate mechanism of the human body, soar with the philosopher in the realm of metaphysics, yet, after all, it is difficult to conceive how life can be sustained for a single hour without the preserving power of an all-wise Creator unceasingly exercised upon us.

And is not the ordinary course of our conduct and experience but one continual testimony to the watchful providence of God? We retire to rest at night without the slightest solicitude, well assured that we shall awake on the morrow with every function of life restored and refreshed. The seed is committed to the earth

in full assurance that, after a few weeks, it will exhibit signs of life, and subsequently yield abundantly. Day by day we are clothed and fed; yet there is not a person in the universe who can say for a surety that the sun will rise on the morrow. It is difficult to conceive a spectacle more striking than that which is exhibited every day in a great nation, where ten, twenty, or sixty millions of beings—none of whom can support life without a regular supply of food—retire calmly to rest at night, in a perfect confidence that they shall find a supply for their wants on the following day.

God has revealed himself not merely as the maker and judge of the whole creation, not simply as its guardian and benefactor, but he has taught us to regard him as a father—a watchful teacher, and an unfailing friend. He calls to us to come to him with thankful hearts; to place our whole confidence in him, to accept as freely as he offers it, the gift of eternal life, and, casting away sin, to walk henceforth as children of a parent who can never fail them, and who by his mercy causes to exist a relation of unrivalled dignity, of incomparable security, and of ineffable happiness.

Consider, for a moment, who is it that asks us to put our trust in him? “God who made the earth and all things that are therein.” In what language should we presume to speak to him! The most extraordinary genius of modern times never pronounced the awful name of Deity without a pause. It is an idea which fills the mind at once, and which the highest natures will always contemplate, with the profoundest reverence. He formed all things. Nothing is too vast for his control; nothing too little for the vigilance of his inspection. God invites us to pray to him, and to put our trust in his word, and is he not trustworthy? The ordinary blessings of life are apt to escape our notice; but our heavenly father undoubtedly intended them as assurances of his unfailing providence.

What words can more beautifully describe the blessedness of prayer than those of the twenty-third Psalm, “The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name’s sake. Yea, though I walk through the valley of the shadow of

death, I will fear no evil, for thou art with me, thy rod, and thy staff they comfort me. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." What cheerfulness, courage, peace and holy gratitude, breathe through this noble composition! Truly, they are the rewards of placing confidence in God, and are everlasting sources of happiness.

It has been said that there is no greater argument in the world of a man's spiritual weakness, and the falseness of his heart, in the matter of religion, than his backwardness in saying his prayers: so weary of their length, so glad when they are done, so ready to put an excuse. Yet it is no labor, nor trouble, he is thus anxious to avoid, but the begging of a blessing and receiving it: honoring his God, and by so doing, honoring himself, too.

God is the highest object to which the soul in all its powers can be directed. None ever trusted in him without increasing in spiritual strength, and discovering more and more of his plans, and of the depth of his wisdom. The humble Saint knows that prayer is his chief security in seasons of difficulty and temptation. Compared with eternity, his life is almost nothing; yet such is his present weakness, that he is seldom able to preserve an equal tenor through this portion of existence. Distresses come upon him before he is aware, and find him ill prepared. Past failures render him justly distrustful of himself; and his happiest hours are saddened with the thought that perhaps temptations may hereafter arise too powerful for his strength: or a new state of things might insensibly turn his mind from spiritual pursuits, and steal from him what hope and joy he had been laboring to attain. In the midst of all his difficulties, however, he has the hope that spiritual strength and knowledge may always be derived from his heavenly Father, in proportion to his needs. How happy it is to believe, with a steadfast assurance, that his petitions are heard even while he is making them; and how delightful to meet with a proof of it in the effectual and actual grant of them. The Latter-day Saints have proved that mighty is the efficacy of such intercessions to avert judgments; how much more available, then, may they be to secure the continuance of blessings.

The Savior, in teaching his disciples how to pray, said that

they must ask in faith, believing that they would receive. They were to enter into their secret chambers, and pray secretly to the Father who would reward them openly. The mutual love and harmony, the delightful brotherly confidence, that existed among the disciples were the fruits resulting from the obedience of those instructions. He taught them that when God gave a promise, the expectation of its fulfilment was not only warranted, but it was their duty to expect it, and God was dishonored if the fulfilment was doubted. They should also supplicate the Lord in the spirit of prayer, and in a becoming manner. None but the careless and the confident would rush rudely into the presence of a great man; and is it proper for us, in our supplications to our heavenly Father, to take that to be religion which the common reason of mankind will not allow to be manners?

To pray to God is to have his image ever before us; to enjoy his Holy Spirit which causes the prayer of Jesus to be heeded, "That they all may be one; as thou Father art in me, and I in thee, that they may be one in us." They who humble themselves before their Maker can testify of the tranquility it communicates, the courage it inspires, the joy, gratitude, and holy affections it breathes through the soul. "Blessed are they that trusteth in him."

Liverpool, England.

"WHAT IS WORTH WHILE."

'Tis not beauty, wealth nor power,
That maketh a happy heart;
'Tis not the polished oration,
Makes tears to the eye-lids start.
Power is not for the many,
And oft proves a curse to the few;
Beauty, as rare as the winter rose,
But withers as roses do.
Truth from the lips of the humble,
Goodness that liveth alway,
Alone give joy that endureth,
Not fame that lasts but a day.

Waterloo, Utah.

MAUD BAGGARLEY

EDITOR'S TABLE.

CLOSE OF VOLUME NINE.

This number closes Volume IX, a volume of the ERA which will always be distinguished for the splendid memorial number of the Prophet Joseph, and Weed's Life of St. Paul. We hope, dear reader, that you have been well pleased with the ERA, and that you will promptly renew your subscription for volume X, which begins November 1. There will be no break in receiving the magazine, if your order is received by October 15. Your attention is called to the prospectus in this number: please read it, and learn of the many good things that are promised for the readers of volume X. Other features will be added as time advances. A glance at the list of writers found herewith, in the index to volume IX, will give an idea of what may be looked for, since these and many others will contribute for the new year.

We sincerely thank our contributors for their valuable and gratuitous assistance in the past, and for their promises for the future. Likewise, we return thanks to the host of workers in the ranks and among the officers of the Improvement Associations who have obtained subscriptions and otherwise aided in the business of the magazine, and we solicit their continued assistance. We ask that returned missionaries who have enjoyed the ERA during their mission, free, give a lift to the cause at home, by subscribing, by saying a good word for the ERA, and by otherwise aiding to swell the number of readers.

The association officers, who should always subscribe first, themselves, should systematically and immediately begin soliciting. By energy, enthusiasm, promptness, and determination, their success is certain. The work can be done in a short time. If they

obtain five per cent of their ward, Church population they are entitled, on payment of the subscriptions to the office, to a rebate for their association of 25 cents for each subscriber. Each subscriber receives a copy of the Manual, price 25 cents, free; and then, counting the free copies to the missionaries, and the fact that each subscriber gets one thousand pages of good reading, there ought to be no complaint at the price—\$2.00 per year in advance.

As the ERA begins the closing year of its first decade, we feel grateful for its past success; and have every reason to look forward to a career of continued usefulness, in which much good may be done for mutual improvement among the young people, for the great work of the Lord, and for the progress of his mighty cause, to which the lives of the Latter-day Saints are dedicated.

THRIFT.

He that is plentiful in expenses of all kinds will hardly be preserved from decay.—*Bacon*.

We have heard warnings from the Church authorities, these many days, against extravagance and debt of all kinds. "Get out of debt and stay out," is the watchword. But it is strange that such warnings should be necessary. Evidently, however, they are, for seemingly not a soul of us but is in debt; or, at least, if not in debt, every cent we have earned is spent, and we have still many ways to spend more.

It appears that if there is one practical lesson which the average youth needs above another, it is that of thrift. That means a characteristic which teaches one how to spend money as well as how to save it, and which at the same time saves one from financial dissipation. Thrift is not stinginess; neither is it that in you which induces you to turn out the electric light to save a cent an hour, and then tempts you to sit twice or three times a week in the best seat in some theater. It is neither inconsistent with generosity nor the synonym of niggardliness. It is simply a way of living which transfers regularly and systematically a part of

what one earns to one's capital, and which enables a man to sacrifice his desires to his financial condition rather than his financial condition to his desires.

Thrift enables a boy who is earning \$20 per month during his summer vacation to save a percentage for his clothes and yearly schooling, rather than to keep pace with the attractions of the Salt Palace, Saltair, and Lagoon, or any other like place by any other name. It teaches him self-denial, it liberates him from worry over tomorrow, because today's self-denial has made him prepared for the morrow; whereas, if other boys of his financial class are not worried about tomorrow, it is because their creditors, or their parents, or someone else, worry for them. Thrift gives you reliance and self-respect, and guides on the way to independence. It teaches you also to warily begin charges, which once begun will continue.

Now, how shall one be thrifty? No young man should set his standard of living and scale of expenses by the full maturity of his father's earning capacity. Let him set them by his own. Determine to spend less than you earn. Even if your earning capacity is great, if you wish a comfortable old age, you must learn to live during your years of largest earning capacity as if you were poorer than your income would indicate. Lord Bacon says: "If a man will keep but of even hand, his ordinary expenses ought to be but the half of his receipts; and if he thinks to wax rich, but to the third part." There is always danger that associates having larger incomes may set your standard of expenditure. This must be carefully guarded against, and often requires considerable moral courage. You must not establish a scale of living which you hope to earn enough to maintain. To be thrifty you must be exactly the reverse: before your expenses are determined upon, you should set aside your savings; and then your standard of living should and must be made to conform to the remainder. In this way you will be slower to enter financial obligations, or to run up bills.

Few men on a salary will save, except under the following rule given by an old financier: "*Save before spending, rather than save what you do not spend.*"

Finally, if you wish to save in your early days that you may

have money to invest later on in life, eliminate those small but often foolish expenditures which scatter your income unappreciably but relentlessly. You can easily tell what these are, if you stop to think. Every man should train himself in saving; and also in giving to good causes. In the latter respect nothing can be better than the training which the youth of the Latter-day Saints get in the payment of their tithing. How judiciously to invest savings is another aspect of the subject which may be spoken of later.

MESSAGES FROM THE MISSIONS.

A two-days' conference of the Central States mission was held at Jay Branch, August 14-15. President James G. Duffin and Elder S. O. Bennion were present. This branch of the Church was organized in the spring of 1901, and is located in Leavenworth Co., Kans. At its organization it had eleven members; but has now a membership of seventy-five or eighty, and a meeting house which would be a credit to any ward. Elder H. J. Bodily, conference president, and J. M. Redd, Jr., clerk, write: "Generally speaking, the elders are treated very well throughout the entire conference. By conversation with people, much prejudice is allayed and many friends are made. As a result of faithful work in the city of Topeka, three were baptized on Sunday, August 19; we have some warm friends and some earnest investigators there. After reading the ERA we give it to the people, and find it to be an efficient worker in the spread of truth. We, too, have learned to appreciate it more, since arriving in the missionary field."

The ERA is favored with the following information by letter from President Heber J. Grant:

The report of the British Mission for July, 1906, is as follows: Tracts 337,575, books 9,656, conversations 20,363, strangers' houses visited, 48,629. This shows an increase as compared with July of last year of 79,271 tracts, 3,843 books, 4,283 conversations, 4,989 strangers' houses visited. We had 45 baptisms, an increase of 19 as compared with last year. Average increase per elder: tracts 274, books 16, conversations 14.

Elder H. A. Gull, in a letter from Riverside, Calif., Aug. 21, says that himself and companion Elder Cuthbert Trimble have been in that field for three months and find it difficult to present their message to the people. He says that Riverside is one of the cleanest and prettiest cities in California, with a population of about 12,000; there are twenty-four churches, and most of the people are church goers. The elders have held some good street meetings, and spend from four to five days each week in tracting. Their Sundays are spent with the Saints and Elders of San Bernardino where the regular services are held. He closes by saying: "The ERA is a welcome visitor, and we take great interest in the messages from the missionaries. May God bless you and all the interests of Zion."

Elder Junius F. Wells, writing on the 16th of August from So. Royalton, Vt., where the monument to the Prophet Joseph Smith is located, says: "I am nearing the end of my task here, and shall be glad to get through and back home again. The place looks very well now that the grades are made, and the grass is beginning to come up. Many people call; every day, from half-dozen to half a hundred. This testimony in stone is doing its work, removing prejudice and awakening an interest in our cause and people. It will, in years to come, be a place where many Saints will rejoice to come for their summer vacation."

Elder W. B. Martin in a message from Baltimore, Md., August 19, says: "The Baltimore branch of the Eastern States Mission is in a flourishing condition, and prospects for more baptisms are very bright. Both English and German services are held, the latter through the kindness of Elder Chas. M. Morris, who is studying law in Washington, and comes to Baltimore every Sunday to speak in that tongue. We have also a commendable Sunday school of which Elder Elihu Call is superintendent."

The report of the labors of the Swedish mission, for the month of July, 1906, shows that the sixty-five missionaries in the mission distributed 13,214 tracts; sold 2,395 books; held 243 meetings; baptized fourteen people; blessed three children; and visited 10,184 houses.

De Ster of August 15, has an account of the visit of President Joseph F. Smith in the Netherlands, on the 7th and 8th of August, accompanied by President Heber J. Grant of the British Mission, and Elder Chas. Nibley, who journeyed with him from Utah. Meetings were held at Amsterdam and Rotterdam, at which cities President Smith and others addressed attentive and large congregations. They left the Netherlands for a further visit to the continent on the 10th of August, having visited the Hague on the 9th where Alvin F. Smith joined the party. The visit of President Joseph F. Smith and party is of unusual interest, as it is the first time that a President of the Church, during his presidency, has visited Europe, and it came also as a surprise to the Saints and elders.

Elder Tracy Y. Cannon writing from Berlin, Germany, August 20, says: "I assure you that the ERA is a valuable friend of mine. It is one of the best papers that the Church ever published. Its pages are full of noble thoughts. It truly teaches that 'The Glory of God is Intelligence.'"

Elder Jos. A. Fife, president of the Leeds conference, England, writes August 22, to the ERA: "The Lord is blessing us here, and we are meeting with very good success. Many are investigating the gospel; we have many friends here; we feel greatly encouraged, and thank the Lord for his blessings to us."

Elder E. M. Guest, Torey St., Nelson, New Zealand says, August 10: "The ERA is certainly appreciated by all the elders. They can get people to read it when they will not read other books, and a great amount of good results therefrom. People who will not meet the elders are still anxious to read the ERA which is thus performing a great missionary work. As elders we feel grateful for the privilege of receiving it."

Elder James King writing from Gisborne, Poverty Bay, New Zealand, August 13, says: "My Maori companion, Hoone Peepe, and I have just finished a thirty-day trip among the Tuhōi natives, who are known as the least civilized of all the tribes found in New Zealand. We found them very kind and hospitable, and many of them listened eagerly to our message. The future prospects are promising for work among this particular tribe."

By letter from President J. P. L. Breinholt, of the Aalborg conference, Denmark, we learn: "There are eight branches in this conference in which twenty-two elders and one lady missionary are laboring with reasonably good success."

Elder Wells L. Brimhall of Amsterdam, Netherlands, sends the following message, dated August 25: "The ERA is a valuable aid to us in our missionary work. We find it to be not only an explainer of the scriptures, but it keeps us posted on what is being done in other parts. We appreciate it very much. In the Church in Amsterdam there are 592 souls, divided into two branches. Prospects are flattering for a good increase. We baptized seven persons this month, two of whom were the last left of the 'Reorganites,' in this city."

Elder Alma O. Taylor writing from Tokyo, Japan, August 24, says: "Elder Woodland and his companion arrived well and happy last evening. I am happy to state that owing to the diligent, and intelligent labors of Elder John W. Stoker together with the blessings of God, in raising up assistance to the work, the translation of *A Brief History of the Church* is nearly ready to go into the hands of the printer."

QUESTIONS AND ANSWERS.

Revelation on War.

When was the revelation on war (Sec. 87, Doctrine and Covenants), first printed, and where?

The revelation on war, as contained in Sec. 87 of the Doctrine and Covenants, was printed by Elder Franklin D. Richards in the first edition of the *Pearl of Great Price*, in 1851. He received a copy of the revelation from Elder Orson Pratt at Liverpool, where the former was then laboring. In the *Millennial Star*, 1851, page 216, a notice of the publication of the first edition of the *Pearl of Great Price* appears, with a list of its contents. In this list is included "a revelation given in December, 1832, which has never before appeared in print." It follows clearly from this that the revelation was given to the world years before the event it foretold took place; and that its first publication was by the late Apostle Franklin D. Richards in the *Pearl of Great Price*, printed in Liverpool, in 1851.

NOTES.

We cannot help anybody farther up than we stand ourselves.

The right part in a quarrel belongs to the one who first shows the part of forgiveness.

If all the rest of the world seems crooked, it is a sure sign that you need to set yourself straight.

A man isn't to blame for what he was when he was born. He is to blame if he doesn't make some improvement on it.

The human race is divided into two classes—those who go ahead and do something, and those who sit and inquire, "Why wasn't it done the other way?"—*O. W. Holmes.*

"Time past is gone, thou canst not it recall;
Time is thou hast, improve that portion small;
Time future is not and may never be,
Time present is the only time for thee."

A mother is responsible for early restraint of her child. The work which schoolmasters and legislators cannot do for the sturdy and rebellious youth, or for the stalwart and ungovernable man, might have been done by the earlier and gentler restraints of a mother's firm and faithful tenderness.—*Mrs. Sigourney.*

Many a father who has won his way from poverty to riches by hard and grinding toil makes the mistake of deciding that his boy shall not know the drudgery of daily routine, and brings the lad up in idleness, with all the pocket-money he can spend. Attention has lately been called to such a one [Thaw, the millionaire murderer of White, the New York architect], now awaiting trial for murder, whose father gave him a thousand dollars a month while he was still under twenty-one and a pupil in a boarding school. It is not surprising that he fell on the pathway paved for him with slippery gold pieces.—*Youth's Companion.*

"Paderewski rented rooms in a certain flat in order to practice unmolested. A friend, hearing of this, thought it would be a good opportunity to learn from the master's practice hours, so he rented the rooms directly above. The first day of practice, Paderewski played the same passage over about five hundred times. The friend paid the rent and left.

"It is this dogged, critical repetition which makes great men and women in all the walks of life. Make every day's practice successful, no matter how little the success may be. The way to reach the ideal tomorrow, is to make today a day of work instead of a day of hope. Work, do not worry."

IN LIGHTER MOOD.

"What is Jigson in mawning for, do you know?" "It's eithaw faw his bwothaw aw his dawg; one of 'em died lawst week, but I weally fawget which it was."

NOT ALWAYS.—"Your bookkeeper seems to be a bright young woman."

"Yes; but she has some very eccentric ideas."

"Indeed?"

"Yes. She enters our messenger boy's wages as 'running expenses.'"—*Tit-Bits.*

Tommy seemed to be engaged with some problem. "Papa," he said, "Do unto others as you would have others do unto you,—that's the Golden Rule, isn't it, papa?" "Yes, my son." "And it's puffickly right to follow the Golden Rule, isn't it, papa?" "Yes, indeed." Tommy rose, went to the cupboard, and returned with a knife and a large apple pie. The latter he placed before his astonished sire with great solemnity. "Eat it, papa!" he said.

Two Irish farmers who had not seen each other for a long time met at a fair. They had a lot of things to tell each other. "Sure, it's married I am," said Murphy.

"You don't tell me so," said Moran.

"Faix, yes," said Murphy, "and I've got a fine healthy bhoy which the neighbors say is the very picture of me."

Moran looked for a moment at Murphy, who was not, to say the least, remarkable for his good looks, and then said, "Och, well, what is the harum so long as the child's healthy."—*Dublin Gazette.*

Hon. Joseph H. Choate observed recently that of all the witty men he had met during his stay in London the one whose quickness of humorous perception most nearly approached the American type was the clergyman, the late Dean Hole.

Mr. Choate says that he was one of a party with Dean Hole to cross the Channel after a visit to the Continent. The voyage had been a rough one, and the dean had suffered greatly during the whole trip. When the party landed at Dover, the dean, in strolling about the railway station, chanced to stop before a printed notice of the company's rules pasted on the wall. As Mr. Choate came up, the dean said:

"Mr. Ambassador, it occurs to me that after that stormy voyage of ours we have at least one advantage in making the subsequent trip to London."

"How so?" asked Mr. Choate.

"Why," replied the dean, "I perceive by this notice that the company carries returning empties at reduced rates."—*Harper's Weekly.*

OUR WORK.

TO STAKE AND WARD OFFICERS OF THE Y. M. M. I. A.

DEAR BRETHREN:—At the 11th Annual M. I. A. Conference, held in June, 1906, a resolution was adopted requiring a Committee to review the various topics treated, such review to be sent to the stake and ward officers. The Committee report follows, as approved by the General Board:

Pernicious Habits.

We learn with much regret that from various causes some of our young men have fallen into evil habits, such as profanity, using tobacco, and liquor, frequenting saloons and pool rooms, and spending considerable time loafing on street corners, all of which is demoralizing. In some localities card playing is still indulged in, notwithstanding the urgent appeal of President Joseph F. Smith to the contrary, and we feel that our officers should labor energetically to correct this, and other evils. Our attention was called to the prevalence of buggy riding, base ball sports, and other diversions on the Sabbath, all of which are to be deprecated, as they undermine the spirituality of our young people. We appeal, therefore, to our young men generally to assist in eradicating these evils, and we urge them not to countenance unprofitable, nay *sinful* recreation on the Sabbath day.

Amusements.

Recreation and amusement are indispensable to our social and moral development, but should be under the same vigilance and control as our religious training. The best method for this control is to co-operate with the ward amusement committee for each ward, under whose direction excursions, picnics, dances, etc., should be given. Excursions to canyon and other resorts, should always be conducted by proper chaperones. Dancing parties, beginning and ending at reasonable hours, are proper enough, if not indulged in to excess; but we regard the public dancehall, with its promiscuous and unselected patrons, as a menace to the morals of any community. Too much dancing is not commendable. It encourages late hours, mental lethargy, and intellectual laziness. We recommend instead, more music, vocal and instrumental concerts, the drama, and uplifting literary entertainment. All our members can engage in these better recreations and thereby gather more zeal for the more serious spiritual work outlined for our associations.

Officers and Officers' Meetings.

The following remarks by Elder Douglas M. Todd are pertinent to this subject:

WHAT IT MEANS TO BE AN OFFICER.—Large numbers of our officers do not sense the responsibility of their positions. They do not realize that the welfare of the young people of their communities is, for the time being, largely in their keeping, and that the progress made will depend on the earnest effort which they put into the service. In many instances the efficiency of our work has increased 50 per cent in a single season mainly through the efforts of a devoted leader, while the instances are more numerous where valuable ground has been lost, and carelessness and indifference have increased among the young men because of the neglect of an important officer.

No young man can afford to take the responsibility of allowing the work to depreciate under his supervision. Neglect of duty weakens his own character and injures every member of his association. Where, for any reason, a young man cannot perform faithfully the duties of his office, he should be the first to urge the selection of someone who can.

The General Board understands fully and appreciates highly the splendid work being done for Improvement by a large number of our officers, but there are still too many who are not sufficiently loyal to the cause.

For their own good and for the good of the associations, these should be either converted or eliminated early in the season. Each officer should be given a thorough understanding of the work assigned him, and where there is neglect in its performance, changes should be made.

Where officers fail to lead out as examples in the requirements made of their members, their influence in the association must necessarily be a minus quantity. Last year's statistics show that hundreds of our officers failed to meet these requirements. We have about 30,000 members enrolled, 12,418 in attendance, and about 6,000 officers. We collected only about one-fourth of the Improvement Fund, which shows that either the officers failed to send in the one-fifth that should have come from them, or that they collected only a small per cent from the members. The same argument applies to the ERA. We ought to be getting about 5,000 subscribers from our officers alone, and more than twice that many more from our members and friends; but we are striving to make the circulation ten thousand subscribers. The officers and one subscriber each will do it.

INDISPENSABILITY OF MEETINGS.—In no stake or ward has the work continued in a satisfactory condition where officers have failed to hold regular meetings. This is another requirement that should be insisted on. Where monthly reports show that these meetings are being neglected, that stake or ward should receive immediate attention or the work is sure to show the effects, if the neglect continues. Unless officers get together at least once in two weeks during the working season to discuss conditions and plans, they will fail to get either an understanding of the work or the necessary spirit for its performance. A suggestive order of business for these meetings will be found in the convention outlines.

Careful attention should be given to planning conjoint work both in the ward and in the stake, that the high standard of the work done in our monthly and quarterly conjoint meetings may be maintained and improved upon. To do this regular conjoint officers' meetings must be held.

We consider the privilege of holding an Improvement meeting on the Sunday evening of the quarterly conference of the several stakes of the highest importance, and trust that our stake officers will not fail to show appreciation of this privilege by utilizing it to the very best advantage. A few choice literary and musical selections should be provided, and the stake superintendent should always be prepared to give a brief concise report of his work. If the necessary attention is given to the monthly reports this will require no extra labor. In fact we feel that no superintendent is fully up in his work who is not prepared to do this at any time and without previous notice. More of our officers must either carry a thorough knowledge of their stakes and wards in their heads or in their vest pockets before our work will be what we hope to make it.

MONTHLY REPORTS.—We frequently discover late in the season that the work in some locality has never been properly commenced or is being neglected, but the cause is revealed too late to avoid the consequences. To avoid this, the system of having both ward and stake report progress in the several departments of the work has been instituted. It will require diligence on the part of all officers to make these reports a success, but the fact that they are required will do much to stimulate officers to diligence in getting their work in shape. Failure to send in these reports may be taken as an indication that there are failures along other lines, and the ward from which they are not received should receive special attention.

Missionary Work, etc.

This subject received considerable attention, in Conference, and the general sentiment prevailed that not only the officers but the members should be active missionaries in their respective stakes and wards. The responsibility of this work rests particularly upon the stake and ward officers, but suggestions were made that energetic young men be appointed to visit, in their respective wards, such young people as are not enrolled, inducing them, if possible, to become interested in our work. The spirit of missionary work was strongly emphasized by President Francis M. Lyman, and we suggest a careful reading of the address delivered by him. (See ERA, No. 9, July, 1906, p. 736.)

CO-OPERATION OF PARENTS.—Our Officers should strive to obtain the co-operation of parents in connection with the M. I. A. Work, since they can exercise a great influence for good, and should be interested in the habits and the spiritual welfare of their sons. Efforts should be made to reach the parents as directly as possible, informing them of our aims and methods, as well as giving them an outline of our work, so that they may understand, and intelligently co-operate in their respective wards and stakes.

Conferences.

Officers of our associations should arrange to meet with the officers of the Young Ladies' Associations in order to outline programs and discuss the work to be done preparatory to the holding of ward and stake conferences. Where stake conferences have been appointed, our officers should be especially energetic and aggressive, obtaining suitable brethren to treat the various topics suggested. Stake

officers should determine to make the conference a success, utilizing the talents and resources in their respective localities, so that in case members of the General Board are not present the subjects may still be well handled, and profitable meetings held. By so doing, the officers will develop a spirit of self-reliance, and this will also be especially beneficial. When members of the General Board are not present, prompt reports should be made of the conference to the General Secretary, on the blanks furnished for that purpose. Our stake and ward officers should solicit the support and co-operation of the authorities in their respective wards and stakes, and labor as much as possible under their direction, as the support of our leading brethren is essential to the success of our work. Ward and stake officers' meetings should be held regularly, and an invitation should be accorded to bishops and stake presidents to attend, as it will bring them in closer touch with M. I. A. work.

Class Teachers.

The lessons outlined for our M. I. A. associations are calculated to be faith-promoting, but great care should be exercised in selecting competent class teachers, and the very best material available should be obtained for this special work. The ward authorities can always assist in securing the co-operation of talented brethren to act as instructors. The success of our labors devolves to a marked extent upon these class teachers, and we cannot impress too forcibly the importance of giving great consideration to these appointments. At our conventions, special instructions will be given to class teachers, and the following remarks on class work, by Dr. George H. Brimhall, are submitted for the careful consideration of our officers:

CLASS LEADER.—Who? The best man in the community. No man is too good to teach the legal heirs to the Priesthood, the covenant children.

How to get him: At a council meeting make choices. Meet with the bishopric and get their help if necessary.

How to treat him: Appreciate him; invite him into your councils. Never get jealous of him. See that his time, or the class work time is not cut off at either end. Should he err, correct him privately with kindness and just as indirectly as possible. Remember that men of ability can stand personal injustice, much better than they can professional humiliation. Have a special code of M. I. A. honor as a band of officers which forbids any airing of each other's faults. Never side with a member of the class against the leader without an investigation. Commend his efforts.

What he should do: Make up his mind that his is the B. W. O. E. (best work on earth). Do his work not for the fame or glory coming from it, but for the love of it. Get the members to work with him rather than for him. Prepare fully by deciding upon a chief aim, choosing methods for the development of that aim, and the best means of applying the aim of the lesson to life. Lessons lift most as they are lived best. Still, an idea unapplied has its pull, and it may take years for it to reach the pivot point of power where its turning force becomes visible. Make of each recitation a "good time," a time of order, instruction, and interest. The right kind of order comes from interest in the right things.

Have an iron fist of authority, but keep it in the velvet glove of courtesy and kindness. Guard against "souring" the members of the class. Better learn little and love it than much and dislike it. Look upon each member of your class as *yours*. Let the roll call be by name and in a voice of culture indicating personal interest. Always inquire after absent members. Never grumble about those who are not there, nor at those who are there. Praise the good and pass by the poor work; in fact, praise effort even if the results be poor. Have confidence talks with the wayward and negligent members. Get help from the faithful members in securing attendance of careless ones. Remember there is a wide difference between an M. I. A. class and a class in school. Be a constant inspiration as well as an instrument of instruction. Always be ready to correct your own errors, and willing to make a whole-souled apology to the least member, if you have done him an injustice. So manage that the members will love their teacher, and love the class, but more than all, love the things taught. Finally, remember, B. W. O. E.

CLASS WORK.—The Senior Manual has been prepared by a man eminent for his scientific knowledge and ability as a teacher. It is really a study of the progressive constitution of the Church. It is especially fitted by simplicity and cleverness as a guide into the field of the greatest truth ever revealed to the human race. It is at once a manual of both doctrine and Church government and calculated to broaden the minds of men as to the inestimable value of the holy Priesthood as the delegated authority of God to man. It may fittingly be called an instrument whereby the student may be led to a new point from which he can see the majesty of "Mormonism" and enjoy the view. Get it, study it, follow it, and you will find it developing the best there is in you.

The Junior Manual needs no introduction as it has been tested and found full of directive and attractive force as a guide to an acquaintance with the only perfect earth-life—a Life that has done more for the betterment of humanity than has the combined influence of all other earth lives. We move towards models where they and we stop. Studying a God-life lived among men surely will develop the divinity in men and help them to live to serve the Lord while they are young.

M. I. A. Privileges.

During our conference, attention was drawn to the privileges accorded our associations by the First Presidency, especially in connection with the conjoint meetings held on the first Sunday of each month. At stake conferences, the Sabbath evening meeting has been assigned to our M. I. A. Associations, though in some localities it has been found advantageous to use Saturday evening for this purpose. These quarterly stake conjoint meetings granted us by the First Presidency should be maintained, and the officers should be prepared to give accurate reports of their associations for the benefit of the visiting brethren. Suitable programs should be prepared, and we feel that the stake officers will cheerfully accord the time which the brethren have granted to the M. I. Associations. On fast day, the first Sunday in each month, the evening meeting in each ward has been set apart by the First presidency for monthly conjoint meetings of the M. I.

Associations. We have observed, of late, a tendency, in certain wards, to make other appointments for this evening. This is often done without due thought, and we feel confident that ward authorities will cheerfully recognize the claim of the M. I. A. on these evenings, if proper representation respecting our rights in this matter is made to them. M. I. A. officers should firmly but respectfully claim this time and arrange suitable programs, so that the people who attend may be instructed and edified upon such topics as are allied to our work, and that will be profitable and suitable for Sabbath evening meetings. We suggest that a joint committee of the Y. M. and Y. L. M. I. A. arrange these programs, and that the young ladies' officers be invited to take places on the stand. The time should not be devoted entirely to musical selections or to lectures upon topics not in harmony with our work. We suggest, therefore, that in making programs for these monthly conjoint meetings, although a few musical numbers may be introduced, religious and ethical or intellectual instruction should predominate, and all the topics should be so treated that they reflect the work of the M. I. A.

Supplementary Reading.

The subject of a supplementary course of reading to our general Manual topics received considerable attention at our conference, and will be discussed more fully at our coming conventions as you will observe from the circulars which outline the programs. The books chosen for preliminary reading are *Rasselas*, the text of which will be published in the IMPROVEMENT ERA, Volume X, and used in the preliminary programs; *John Halifax, Gentleman*, a splendid old English family story; and *True to His Home*, dealing in an instructive manner with the interesting boyhood of Benjamin Franklin. The latter two books may be obtained at the Deseret News Book Store, Salt Lake City, or at any book dealers. (See ERA for September, under this head.)

Prof. B. S. Hinckley expresses the sentiments of the Board on this subject, when he says:

The object of introducing this course is three fold. First, to develop a taste for the beautiful in literature; secondly, to cultivate the habit of reading good books; and, lastly, to impart valuable information. The value of good books is beautifully set forth in these words of Dr. Channing: "In the best books great men talk to us, give us their most precious thoughts, pour their souls into ours. God be thanked for books. They are the voices of the distant and the dead and make us heirs of the wisdom of past ages. Books are the true levellers. They give to all who will faithfully use them, the society, the spiritual presence of the best and greatest of our race. No matter how poor I am; no matter though the prosperous of my own time will not enter my obscure dwelling; if the sacred writers will enter and take up their abode under my roof, if Milton will cross my threshold and sing to me of paradise, and Shakespeare open to me the world of imagination and the workings of the human heart, and Franklin enrich me with his practical wisdom, I shall not pine for the want of intellectual companionship and may become a cultivated man though excluded from what is called the best society in the place where I live."

Rolls.

There should be two rolls kept in each association. First, *Membership* roll. This should contain the names of all male residents in each ward between the ages

of fourteen and forty-five, their consent, of course, having first been obtained. This will involve good missionary work being done in order that all eligible persons may be induced to enroll and also attend our meetings. Second, *Attendance* roll. This roll should contain the names of all members who attend the first meeting, and at subsequent meetings the names of all new members should be added. This will constitute an active roll from which averages for the annual report will be made.

Improvement Era.

"Ten thousand subscribers for 1906-7." This is our slogan—our watchword as to our periodical.

The reading of the ERA will enrich and uplift our members spiritually and intellectually. The magazine should be in every home, and to accomplish this will require the active and early co-operation of every association in the Church.

Manuals For 1906-7.

The Senior Manual has been carefully prepared by Dr. John A. Widtsoe under the supervision of the Manual committee appointed by the General Board, and treats on "Modern Revelation." The members will use the *Doctrine and Covenants* or the *History of the Church* for reference. Our members will find this an important and intensely interesting study and we urge the officers to place them as early as possible in the hands of the young men. The Junior Manual on the "Life of Christ" is the same as used by the Seniors in 1897. For further particulars respecting the ERA, Manual, fund, reports, etc., consult the suggestions of Secretary Edward H. Anderson, as given at the conference and embodied in a circular already generously distributed among the officers.

Conclusion.

We were well pleased with the unanimity and good spirit that prevailed in our conference and the enthusiasm manifested we trust has been imparted to the members in the various wards and stakes.

In submitting the above, we realize that difficulty will arise in some localities in carrying out our suggestions. In such cases the General Board will be pleased to hear from the stake superintendents.

NOTES.

On Thursday, August 16, the Improvement Associations of Bingham stake, Idaho, enjoyed their annual Field-day at Highland Park. Six Hundred young people gathered to enjoy the program, and to take part in the reception which was conducted in a congenial, wholehearted way. Races, basket-ball contest, base-ball game, wheel-barrow and other races, were features of the amuse-

ments. The happy day closed with a social dance in the early evening, and Supt. Robert Andrus and his co-laborers are to be congratulated upon the success of the affair.

Some time ago, Alex. Buchannan, Jr., who has for a number of years acted as superintendent of the Y. M. M. I. A. of Pioneer stake, was released, and his former first assistant, Edward H. Eardley, has been installed superintendent.

President D. Heiner, of the Morgan stake, informs us that the Presidency and High Council of that stake have selected Chas. M. Croft for the position of superintendent of the Y. M. M. I. A. of that stake, to succeed Elder H. B. Crouch who was lately appointed to another position.

At a district Y. M. M. I. A. conference, held in Garland, Sunday, August 26, of eight associations in Box Elder county: Garland, East Garland, Bear River City, Elwood, Beaver, Deweyville, Bothwell, and Thatcher,--a district stake board, consisting of James Jensen, superintendent, with Wilford Christensen, Jas. P. Jepperson, and Hyrum Harper as aids, was organized under the direction of Stake Superintendent E. P. Horsley. James J. Thompson was released as president of the Garland association, and Alexander H. Archibald was chosen president instead. Elder Nephi Jensen, stake M. I. A. secretary of Granite stake, represented the General Board.

At a recent quarterly conference of the Wasatch stake, Aug. 5, the following brethren were sustained as stake M. I. A. officers: John T. Roberts, superintendent, Lawrence B. Duke and T. De Vera Smith, assistants, Alfred T. Bond, secretary, H. R. McMullin chorister and aid, and John W. Carlile and Moroni Moulton aids. Geo. O. Massey was sustained as president of the Daniel ward.

We are informed by letter from Pima, Ariz., that Elder Wilfred T. Webb was recently sustained as superintendent of the Young Men's Mutual Improvement Associations of the St. Joseph Stake, in place of T. S. Kimball. The work of Mutual Improvement Associations in that stake will be prosecuted vigorously in all the departments.

At a conference held in Mesa, Ariz., September 1 and 2, the Y. M. M. I. A. of that stake was reorganized, Mahonri A. Stewart being chosen and set apart as superintendent, with James W. Lesueur and James Miller assistants. These brethren are all young men having splendid experience in the M. I. A., and the work should prosper abundantly under their supervision.

The tenth anniversary of the Bradford Mutual Improvement Association was held at Westgate Hall on Saturday evening, 21st of July, 1906. Brother Lamb, president of the association, occupied the chair. The attendance was too large for the room, on account of the many visiting elders. Elder Enniss gave a very instructive address on Mutual Improvement work, and the report for the last year was read. A very comprehensive program was rendered by members of the Mutual Improvement Association, including a quartette by elders of the Leeds conference, solos by Sisters Dickenson and Jeffries, a recitation by Sister Horne, a duet by Brother Mellor and his sister; also an attractive quartette by Sisters May and Florence Higgins, Mr. Lawrence Higgins, and Dr. Higgins.—*Millennial Star*.

EVENTS AND COMMENTS.

BY EDWARD H. ANDERSON.

Ecclesiastical Changes.—At the one hundred and sixteenth quarterly conference of the Wasatch stake, held at Heber, on August 11, President W. H. Smart was honorably released as President of the Wasatch stake, having been called to preside over the Uintah stake; and a new organization of the stake officers took place, as follows: Jos. R. Murdock, stake president; James C. Jensen and Edward Clyde, counselors; stake clerk, John P. McGuire in place of Jos. W. Musser who was honorably released because of his removal to Uintah stake.

At the quarterly conference held at Vernal, September 2, Harden Bennion and Thos. Smart were sustained as counselors to President Wm. H. Smart, in the stake presidency of the Uintah Stake.

At Thurber, Wayne Co., July 29, the resignation of Bishop Geo. W. Stringham was accepted, and George Brinkerhoff was sustained as bishop, with Willard Snow and B. G. Baker as counselors.

New Postmaster Named for Ogden.—On August 17, Hon. Wm. Glassman was appointed postmaster of Ogden City, according to a dispatch from Washington.

The National Irrigation Congress.—The National Irrigation Congress met this year at Boise, Idaho, on September 3. In the absence of President Geo. C. Pardee of California, the fourteenth annual session was called to order by Judge L. W. Shurtliff of Ogden, first vice-president. Mayor James A. Pinney of Boise, and Governor Frank R. Gooding, welcomed the delegates, 1,125 in number, representing thirty states. A letter from President Roosevelt was read. On the 6th, the following officers were selected to attend to the affairs of the fifteenth annual conference which will be held at Sacramento, Calif.: President—George Chamberlain of Oregon; First Vice-president—John Henry Smith, Salt Lake City; Second Vice-president—H. B. Maxson, Reno, Nevada; Third Vice-president—Geo. W. Barstow, Texas; Secretary—D. H. Anderson, Chicago.

Utah was awarded the prize for the best fruit display.

Died.—In Mona, Juab Co., Sunday, July 22, Mary Ann Kay; born England, April 9, 1842; came to Utah in 1854; mother of eleven children, and a widow of the late Wm. Kay.—In Thayne, Wyo., Tuesday, 24th, Wm. Rowe, a member of

the Mormon battalion; born February 20, 1826; was baptized in 1845; enlisted July 16, 1846.—In Spanish Fork, Thursday, 26th, Thos. D. Evans, a veteran of the handcart pioneers.—In Heber, Friday, 27th, Christina Lindsay Muir, a pioneer of that place, was buried. She was born in Ayrshire, Scotland, and was eighty-three years and twenty-two days old; she came to Utah in 1862.—In Salt Lake City, Monday, 30th, Mary Ann Ludlow, who came to Utah in 1868, joined the Church November 9, 1853.—In Provo, Wednesday, August 1, James C. Snyder; born Philadelphia, January 8, 1820; joined the Church in 1853; and came to Utah in 1861.—In Salt Lake City, Friday, 3d, James P. Law, of Cache Co., docket clerk of the last legislature; a native of Scotland; forty-one years of age, and unmarried.—In Nephi, Saturday, 4th, Sarah C. Tranter; born in Belfast, Ireland, seventy-eight years ago; joined the Church in 1850; and came to Utah two years later.—In American Fork, Saturday, 4th, Steven Mott, born in Canada in 1822; settled in American Fork in 1850; a prominent citizen in the community.—In Grantsville, Saturday 4th, the funeral of O. E. Barrus was held. He was born September 14, 1845 in Nauvoo, Ill., and emigrated to Utah in 1853.—In Hinckley, Friday, 10th, Wm. Aldredge, seventy-two years and ten months of age.—In Fairview, Sunday, 12th, ex-bishop Amasa Tucker, born in Connecticut, October 22, 1833; came to Salt Lake Valley, October 5, 1853.—In Richfield, Tuesday, 14th, Lars Peter Petersen; soldier in the Prussian war of 1848-50; born Denmark, November 25, 1825; emigrated to Utah in 1862.—In American Fork, same date, James Gardner; born England, June 4, 1829; came to Utah in 1855.—In Paradise, same date, Geo. Webb; born in England; joined the Church in 1852; came to Utah in 1863.—In Ogden, Wednesday 15th, the funeral of Sarah Ann Garner Herrick was held. She was the widow of the late Hon. L. J. Herrick.—In Provo, same date, Henry S. Brooks; born in England seventy-four years ago; one of the first settlers of Lake Shore.—At Hagerman, Idaho, Saturday, 18th, Mary Ann Gollaher Roberry; a true and devoted mother of eleven children; wife of the late bishop, John Roberry; born Clinton, Ill., July 24, 1829; came to Utah in 1849, settling in Tooele County.—In Ogden, Thursday, 23d, M. S. Scott, born England, seventy-three years ago last April; joined the Church forty years ago, and came to Utah and settled twenty-three years ago.—At Colonia Diaz, Thursday, 23d, Patriarch Isaac W. Pierce, born Illinois, August 22, 1829; and came to Utah with his mother in 1852.—In Manti, Sunday, 26th, Edward L. Parry, a master mason and the builder of the St. George and Manti temples; born August 25, 1818, in North Wales; baptized March 2, 1848; and came to Utah in 1853.—In Lehi, Sunday, 26th, Mary Ann ComerSmuin, forty-two years of age, and mother of thirteen children. She was born in Wales, and came to this country with her parents.—At Rush Lake, near Parowan, Sunday 26th, David Ward, born England, January 13, 1834; came to Utah in 1849, and Parowan in 1853; and was one of the number who rescued the body of Geo. A. Smith, Jr., from the Indians, in the Navajo Country.—In Pocatello, Idaho, Tuesday, 28th, John H. Calvert, a member of the Mormon battalion, born Alabama, March 7, 1828; joined the Church in 1845; lived at Huntsville, North Ogden, and in 1884 located in Idaho.—At Cortez, Colo., Friday, 31st, Ada Dalton Jones, born Sevier Co., Utah, September 29, 1879.

Idaho Politics.—At Pocatello, August 2, the Republicans of Idaho, placed in nomination their ticket, nominating for United States Senator, W. E. Borah, Boise; Congressman—Burton L. French, Moscow; Governor—F. R. Gooding, Boise; Lieutenant Governor—E. A. Burrell, Montpelier; Secretary of State—H. S. Lansdson; also other officers. The resolution endorsed the administration, and sounded a declaration of economy. The Democratic State Convention, held at Coer d'Alene, Idaho, named the following ticket on August 7: Senator—Fred T. Dubois; Congressman—Rees H. Attabaugh; Governor—C. O. Stockslager; Lieutenant Governor—Geo. C. Chapin. Senator Dubois succeeded in having a drastic resolution passed by the convention, barring all "Mormons" from political activity.

Utah Politics.—Hon. Lyman R. Martineau has been unanimously chosen by the Democratic State Committee to succeed Hon. Simon Bamberger as Democratic State Chairman; and Hon. James T. Hammond has been named as Republican State Chairman; vice Hon. William Spry, now U. S. Marshal. The State Convention of the Republican party is held Sept. 20, and of the Democratic party, October 4. The "American" party is the fly in the ointment in Salt Lake City and County.

Heavy August Storms.—Throughout all Utah and the Western country, heavy rains fell during the month of August, attended by considerable damage in the way of cloud-bursts, and to grain and hay in the field and stack. Thousands of bushels of wheat sprouted in the stacks and bundles, and much hay was destroyed, especially in the upper valleys of Utah. During the latter part of the month, an unprecedented four-days' rain prevailed.

Silver Rising.—Some thirteen years ago the silver-purchase clause of the so-called Sherman act was repealed, and the government ceased buying silver, which caused a serious slump in that metal. The government has now again begun to buy silver for the first time since the repeal, as the bullion is evidently needed for coinage into small change carried by the multitude during the good times. There are a large number of silver dollars in the treasury which are not current, because of their light weight, and a bill was introduced in Congress at the last session, to authorize the recoinage of these dollars into subsidiary coins; but it failed to pass, and hence the need of purchasing silver bullion. Silver has now raised in price, not only on this account, but also on account of large amounts used in India.

Foreign Emigration.—For the year ending June 30, 1906, foreign emigration reached 1,100,073, which is an excess of 73,574 of the preceding year, and the largest on record. During the year, 12,433 emigrants were returned to their native countries, mostly owing to diseases. Most of this vast emigration came from Russia, Austria, Hungary, and Italy.

Spelling Reform.—President Roosevelt has ordered the public printer, hereafter to print all messages from the president, and all other documents from the White House, in accordance with the recommendation of the Simplified Spelling Board, of which Prof. Brander Matthews, of Columbia University, is chairman. The board's list includes three hundred words which are simplified in spelling by

dropping letters which are not sounded, substituting single vowels for diphthongs, and a final "t" for "ed." Many of the words are already in use, such as thru, tho, armor, program, instead of through, though, armour, programme. The English press has greatly objected to the president's arbitrary order, which has also given the American editors something to harp upon. The president, in a letter to the public printer, in answer to criticism, says:

They [the new words] represent in the world but a very slight extension of the unconscious movement which has made agricultural implement makers and farmers write plow instead of plough, which has made most Americans write "honor" without the somewhat absurd superfluous u, and which is even now making people write program without the "me"—just as all people who speak English now write bat, set, dim, sum and fish, instead of the Elizabethan batte, sette, dimme, summe and fysshe; which makes us write public, almanac, era, fantasy, and wagon, instead of the publick, almanack, æra, phantasy and waggon of our great grandfathers.

William Jennings Bryan's Return.—It is now over a year since William Jennings Bryan left New York for his travel about the world. He returned on Thursday, August 30, entering New York as the guest of the Commercial Travelers Anti-Trust League, who arranged for a speech from him at the Madison Square Garden, that evening. He traveled over India, the Philippines, Japan, the Chinese Coast, and a large part of Europe, and was received with great distinction everywhere: kings and royalties doing him honor. During his trip he is said to have received \$1,000 a week from a syndicate, for a weekly letter which, together with royalty on the book, will perhaps net him \$50,000, after all expenses are paid. In his speech he made a full statement of the issues which should be supported by the Democratic party; he touched on the growth of arbitration; the "Drago" doctrine, which the late Pan-American Congress, in session at Rio de Janeiro, adopted by unanimous vote, and which simply means that force ought not to be used in the collection of public debts: the ultimate independence of the Philippines; meetings of Congress; election of Senators by direct vote; the income tax; arbitration in labor disputes; government by injunction; eight hour labor day; trusts; interstate tariff; railroads; and the centralization of government. He also argued that the logical outcome of monopolistic trusts is Socialism. His endorsement of the government ownership of railroads seems to have chilled the fever of his welcome, and it is safe to say he was more popular while absent than he is today—especially in the thirteen southern states that view with suspicion and alarm the faintest trace of Federal encroachment on the remnant of states rights still left them.

Russian Affairs.—The outrages of terrorists in Russia are rapidly increasing. The government made wholesale arrests and deportation of agitators, and the moderate element on both sides seem to be without influence. The situation appears to have resolved itself into a duel between the reactionary forces controlling the government, and the Revolutionists who continue to commit shocking crimes in the name of liberty. On the 25th of August an attempt was made to assassinate Premier Stolypin at his country home. Thirty-two persons were

killed, and nearly as many seriously injured. The Premier's daughter and son, his private secretary, chief of his personal guard, the court chamberlain, several distinguished officers, and the four assassins who entered the home, were killed. The Premier escaped with but slight injury. The next day Gen. Min was killed. He was a personal adjutant to the suite of the Czar, and had been condemned to death by the terrorists, last December, on account of his severity in repressing the Moscow revolt. The Revolutionists appear to be masters of the Baltic Provinces and their secret tribunals punish much like those of the Kuklux times in the South. The Czar has decided, so it is reported, to make a second grant to the peasants, of land belonging to him and to the state. This grant is not a gift, but permission to the peasants to buy the land on the terms assigned; but this does not satisfy the peasants who have demanded the land free as a gift, just as the land was given at the time of the emancipation of the serfs. Latest advices state that on the 8th and 9th of September a Jewish massacre occurred, in Russian Poland, which had been carefully planned by the soldiers, and at which 200 Jews were killed, and 1,000 wounded; stores were pillaged, and the army officers openly countenanced the selling of loot. That the massacre was carefully planned beforehand, is evidenced from the fact that the soldiers warned the Christians to hang out their Ikons, so that they might remain undisturbed. The soldiers behaved with extraordinary brutality. The city of Siedlce, where the massacre occurred, has 30,000 inhabitants, one half of whom are Jews.

New Commissioner of Education.—Dr. Wm. T. Harris, who for many years has occupied the position of Commissioner of Education for the United States, recently resigned, and President Roosevelt appointed in his stead. Dr. Elmer E. Brown, a graduate of the University of Michigan, who belongs to the group of younger men among the educational leaders of our country. Though born in New York, he is in a larger sense a representative of the Middle West and Pacific Coast. Since 1893, he has held the position of Professor of Education in the University of California. He has written two works, *The Origin of American State Universities*, and *The Making of Our Middle Schools*. It is said that for "scholarly method, scope of research, and comprehensive grasp of the many social factors that enter into the life of institutions," the latter work will long rank as an educational classic. In 1904, Dr. Brown was appointed president of the National Educational Association.

Revolution in Cuba.—The world was startled on Monday morning, August 20, with the announcement that revolution is rampant in Cuba, actual attacks having been made upon the government posts in the western part of the island. The storm broke out on Sunday afternoon, and since then wholesale arrests have been made by the government of members of the element opposed to President Palma's administration, including generals, ex-consuls, ex-ministers, congressmen, senators, and fifteen leaders in the General Garcia campaign for the presidency in the late election. All are held on charges of attempting to assassinate, and plotting to assassinate President Palma. There is sympathy with the revolutionists in some of the provinces, and fighting is reported from Pinar Del Rio,

where six insurgents are reported killed. Early in the week ending Sept. 1 the Palma government issued a proclamation offering amnesty to insurgents who would lay down their arms. The effect was rather to encourage than to discourage the insurrection, and the government later withdrew the order, and adopted severer measures. The U. S. warship *Denver* was sent to Havana, to safeguard American interests, and, in case of jeopardy of President Palma's life, or the overthrow of the established government, will perhaps land sailors, and intervene in the contest—a right which it is understood the constitution grants to the government of the United States. In this connection the following from *Harper's Weekly* is pertinent as to the cause of the insurrection:

That the so-called Liberals, who have contributed most of the recruits to the insurrection, have a grievance is undeniable. That the Moderates, as the upholders of the Palma regime are termed, were guilty of gross frauds at the last appeal to the ballot-box seems evident on the face of the official figures. Before the election day arrived the Palma government announced that the number of registered voters exceeded 430,000 in an aggregate population of about 1,500,000. That is to say, the number of qualified adult male voters was said to constitute more than thirty per cent of all the men, women, and children resident on the island. To appreciate the mendacity involved in this averment, we need only recall that in 1904, when in the United States, exclusive of Territories and transmarine dependencies, the number of inhabitants must have exceeded 80,000,000, the total popular vote fell short of 13,524,000, or, in other words, represented less than seventeen per cent of the aggregate population. It is well known that so glaring was the fraud committed in the registration that, by way of marking their indignation, the greater part of the Liberals abstained from going to the ballot-box.

President Roosevelt has issued an open letter to the Cubans, in which he adjures all Cuban patriots to sink personal differences and ambitions, and thus preserve the independence of the Republic by preventing the necessity of outside interference. This is regarded as a warning that if the United States is reluctantly compelled to resort to armed intervention in order to restore order in Cuba, it will be a deathblow to *Cuba libre*. The cruisers *Cleveland* and *Tacoma* have been ordered to leave Key West, and the former was to convey Secretary Taft to Havana where he will umpire a commission of arbitration between the insurgents and the government. While this is going on, peace has been declared between the contending forces. Secretary Taft and party reached Havana on Wednesday, September 19.

M. I. A. Work in Turkey.—Elder J. Wilford Booth writes from Aintab, Turkey, August 10:—We are holding M. I. A. conjoint meetings, a great innovation on the girl-oppressing customs of the Orient. Fanatics occasionally leave the meeting, but the novelty of the program brings others back. My friend G. Mouhamian, one of the noted school teachers of the Gregorian Church, in this city, and Northern Syria, who has been a careful reader of the ERA for about five years, once made this statement to me: "I can get more sound thought from a single page of the ERA than I do from whole volumes of other Christian literature."





A good book is like a good name—better than riches.

IMPROVEMENT ERA

ORGAN OF
YOUNG MEN'S MUTUAL IMPROVEMENT
ASSOCIATIONS,

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

VOLUME NINE.

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"What you young people want, is a magazine that will make a book to be bound and kept, with something in it worth keeping."—*President John Taylor.*

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JOSEPH F. SMITH AND EDWARD H. ANDERSON

HEBER J. GRANT, MANAGER

SALT LAKE CITY.

1906.

The Glory of God is Intelligence.

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